THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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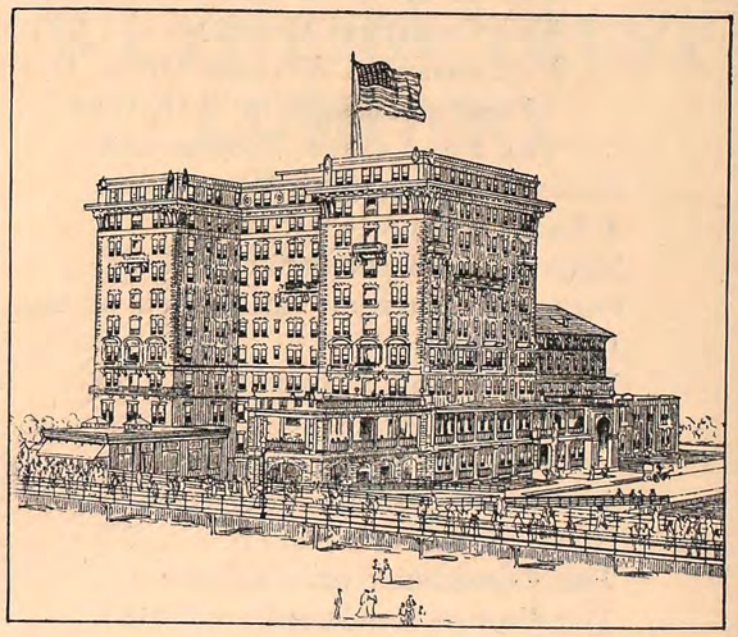

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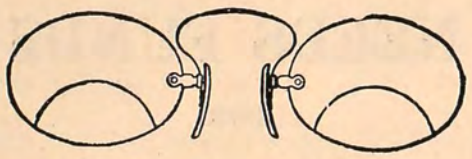

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VI. NO. 6 PHILADELPHIA, MARCH, 1918 15 cents a copy $1.00 a year

The Redemption of Humanity

To all Christians this Holy Week is fraught with special significance as we consider the relation of the Cross to the world's crisis.

A CALL TO PRAYER.

The Federal Council of the Churches of Christ in America has appealed to the Church throughout the United States for the joint observance of the month of March as a time of "penitence and prayer and intercession," and will issue a special call for Holy Week. The suggestions made for the observance of our Church in this Diocese will be found in another column in an article on "An Intensified Holy Week," and in the little tract issued by the Bishop of the Diocese, "The Cross of Christ and the Crisis of the World," which has been distributed in our Churches

In this city, Christians of all names have arranged to hold special services from Palm Sunday to Easter Day. Above all other weeks in the year, Holy Week is the one in which all Christians should be drawn together in the presence of Him who died for all. It was during this week that He prayed for the unity of all who believe in Him, that through that unity the world might believe.

THE INDIVIDUAL AT THE CROSS-ROADS.

Whatever belief one may hold of the Atonement, which is after all the central doctrine of our faith, no Christian doubts that Christ died for our redemption and not for us only, but also for the sins of the whole world.

In the crisis of our lives when there—
"Comes the moment to decide,
In the fight of truth with falsehood;
For the good or evil side,"

"Then it is the brave man chooses,
While the coward stands aside;
Doubting in his abject spirit,
Till his Lord is crucified."

The Christian who chooses the life of fellowship with God through Christ crucified, must leave behind the life of falsehood and sin. It is of little use to spend this time with Him unless we reflect in life some of His spiritual character—unless being with Him we become changed into His likeness. Our characters can only be made Christian through contact with Christ. Unless His spirit fills our lives, we cannot hope to influence for permanent good the characters of our brethren. It is not enough to believe that Christ lived for us, died for us, rose again for us, in the popular interpretation, as if he had taken our place. We must realize that it was *on our behalf,* for our salvation. He lived that we may live like Him. He died that we may die to sin and conquer death. He rose again that we may rise to a higher life, here as well as hereafter.

HUMANITY AT THE CROSS-ROADS.

So in this present crisis of the world, in the conflict of ideals, what will the nation, what will the church choose? Does the idealism proclaimed represent but a passing emotion or a permanent transformation of character and ideals?

Nearly two thousand years ago, it was said, "The world is gone after Him," but the world has not yet followed the Christ.

The Cross proclaims God's everlasting love, Christ's redeeming sacrifice and man's fellowship with God through Christ crucified. If we follow the way of the Cross, we must condemn sin and everything that hinders the work of redemption.

Behold the significance of the Cross in the world's crisis! There must be war against all injustice and against every wrong that interferes with the moral and spiritual redemption of humanity—the brotherhood of man. We cannot, if we would, forget the present tragedy. We see our nation with other na-

tions deliberately choosing the Via Dolorosa. Many of our bravest men with heads erect have gone forward to sacrifice and to death for God and country.

The whole world is staggered with the thoughts of suffering, of sacrifice, of death, but in Holy Week, when our hearts are touched as we spend our time in spirit with the Master, we must learn to look upon the world and humanity as He looked upon them.

Influence of Sacrifice on Character.

We must learn the lesson of loyalty to ideals and the cost of discipleship, when "to side with truth is noble," even though suffering is involved. We are learning that lesson in the nation. We must manifest it in the Church. *Loyalty to Christ* is the deepest foundation for sacrifice and for consecration. We have experienced in life the great influence of sacrifice on character. Every real sacrifice, every great act of self denial brings an added strength to character. In the loyalty and devotion to ideals of our enlisted men, professional men and our leaders in commerce, in agriculture, our working men and our women, one can see a vision of such change of character and realize that transfigured and spiritualized, such a *loyalty to Christ* would win the world for Him.

Hope for the Future.

This is the basis of our hope for the future. During this Lent, and especially in Holy Week, let us ask God to bring us to the fulness of the stature of the perfect man, that growing in His likeness, we may understand the everlasting love of God, have a new sense of human relationship, learn the glory of self-sacrifice, the victory of faith, the revelation of the truth that hope for the future rests on the supremacy of love—for God is Love. This *is* our crisis, and we must decide whether we are to look to the future, its economic and social problems as a menace and a peril, or whether by the application of the teaching of Christ, we may face the future with calmness as a hope and a blessing.

Whatever may be our differences now, however dark and uncertain the future may seem, whatever tests may come to our loyalty, whatever sacrifices may be demanded, after the storm has spent its fury, the Cross of Christ will still stand calling on His followers to illumine the crisis. It will stand radiant with hope, manifesting victory through sacrifice and the triumph and supremacy of love. And as Christ died for the sins of the whole world, He will call upon His disciples to manifest His forgiveness, His spirit of reconciliation and His love.

Loyal to God and to our country, ready to tread the Via Dolorosa, to make any sacrifice demanded for justice, for truth, for righteousness' sake, may we also in the spirit of Him whom we love and serve, prepare for that new era in which the world shall acclaim the supremacy of love and the redemption of humanity.

May the God of peace, who brought again from the dead the great Shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make us perfect in every good thing to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be the glory forever and ever. *Amen.*

Thomas J. Garland

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The Cross of Christ

and

The Crisis of the World

I. THE CRISIS OF THE WORLD.

The *Crisis* is upon us. We must face it. We must solve it. A crisis is a turning point in the conflict between two forces. It is the moment of decision. It fixes the issues of the future. In physical sickness the crisis is the moment when the forces that make for disease are in final conflict with the forces that make for health. Then it is determined whether disease wins and issues in death, or health wins and issues in renewed life. So the world today is involved in a *Crisis*. The battle is on. What shall be the issue—life or death?

On the one side are jealousy, greed, lust and hatred, with their attendant train of horror, inflicting the agony that runs, "a river of pain," through the life of the world. On the other side there is much of devotion that is splendid, of courage that is glorious, of unselfishness that is divine. After all, it is fundamentally the conflict of ideals. Shall the low ideal win and enslave the world? Shall the high ideal win and save the world? What shall expose the baseness of the low ideal and so manifest the glory of the high ideal that even the followers of the low shall be converted and saved?

II. THE CROSS OF CHRIST.

The answer to these questions is found only in the sacrifice of the death of Jesus Christ for the sins of the whole world. The Cross of Christ is the only solution of the Crisis of the World.

The Condemnation of Sin

The very first meaning of the *Cross* is the condemnation of man's sin. It is love pointing out, witnessing to, and condemning *sin*, as rebellion against God which can only issue in death. The fundamental thing in the present *Crisis* is *sin*—setting up our wills, our self-manufactured hopes and ambitions, against the will, the purpose and the love of God. The *Cross* makes all this clear.

The Call to Repentance

In condemning sin the *Cross* calls to Repentance. To repent is fundamentally to think again, to think straight, to correct our vision, so as to understand the will and purpose of God. Right thinking brings the next step—Penitence—sorrow for past failure to think straight, to see clear and to act right. But it cannot stop there if it is real. Its final issue must be Amendment—beginning

to act on the readjusted thought, according to the newly seen will of God, fulfilling the newly grasped purpose of God. That is the first step in the *Cross's* solution of the *Crisis*. It makes clear and condemns our sin. It challenges us to truer thinking and higher acting.

The Saving Sacrifice

Love which condemned sin died to save sinners. Self is the root of all sin. Selfessness is the beginning of all Salvation. It is God's way. He followed it Himself. By following it He made Atonement for man's sin. The *Cross* is the everlasting witness to that truth. It is the everlasting justification of every sacrifice men have ever made, are making today, or will make in the future. In the present *Crisis* it is the *Cross* that gives meaning and dignity, worth and power, to the sacrifices we are making in the Front Line Trenches and in the homes throughout the land. It is the Cross that heartens us for them, and lifts them out of the mire of meaningless pain into the light and love of God's own will to sacrifice.

The Way of Victory

Christ dared death and won life. The *Resurrection* followed the *Crucifixion*. The way of the *Cross* led over the Mountain of Death straight into the Garden of Life. So it does still. In His Victory is our Victory. The present *Crisis* is our *Cross*. It shall be the way to more abundant life for us, if in our *Crisis* we are *crucified* with Christ. We are in the *World War* with Christian motives. As Christians we must be prepared for the uttermost of sacrifice. If our sacrifice is made in the name of the Crucified, and out of love for Him, we shall be victorious over our enemies, and shall find that it is the Victory of Christ.

III. THE OPPORTUNITY OF HOLY WEEK.

It has been suggested that Christians of all names keep (in their own way) the week before Easter this year with intensified devotion. We are asked to contemplate with open mind and willing heart "Christ crucified, the Power of God unto Salvation." We all need to do it for ourselves. The *Crisis* demands that we do it for our world. Following Christ in His Passion, we shall learn His mind. Saved by the *Cross* ourselves, in victorious faith and faithful labor we shall bring our world back to its Saviour. *The Crisis of the World* will have found its solution in *The Cross of Christ*.

Philip M. Rhinelander

Philadelphia, February, 1918 A. D.

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The Archbishop of York

The Archbishop of York is expected to arrive in Philadelphia on Saturday, March 23d. He will preach at Old Christ Church at 10.30 Sunday morning. In the afternoon, at 4, he will address a Citizens' Mass Meeting at the Metropolitan Opera House, under the auspices of a Citizens' Committee, at which it is hoped Senator Knox will preside. On Monday morning, at 11, he will conduct a service for the Clergy at St. James' Church. At 5 in the afternoon he will address a meeting of Laymen at St. Luke's and the Epiphany. On Tuesday at noon he will speak to the students at the University of Pennsylvania.

The Supreme Duty

The Lenten duty to use abstinence for the subduing of the flesh to the Spirit, is, as the Social Service Commission points out, enforced this year by the patriotic duty of self-denial in eating and in expenditures. It is not too much to say that the arranging of our eating so as to permit sufficient food to be sent abroad is the supreme duty of patriotism at this time, for it is a task which every man, woman and child can help, or hinder. Food is desperately needed in the countries of our Allies, and it can only come from this country And in this country there is only a certain amount of food, and no possible expenditure of money or increase in departmental efficiency can increase that amount by one pound for the next few months. But by rearranging and reducing our eating we can easily provide for the needs of our Allies. We have the food, we see our brethren's need, and if we shut up our compassion from them we have no love of God in our hearts. *Whoever eats unnecessarily of wheat and meat eats lives.*

The Safety of Our Men

Comparatively few people realize that the safety of our own men, those now in France and those soon to go, depends directly upon our providing food for our Allies. It is not enough to see that our own men are properly provided for. No amount of valor could possibly save our men on their limited portion of the Front, or prevent every American in France being killed or captured, if our Allies should be unable to hold their portions also. Half-starved soldiers, or soldiers who know that their families are starving cannot be depended upon to hold any line. *Whoever eats what should go abroad endangers the safety of our own men.* A visiting Englishmen has said that the winning of the war depends upon discipline, not merely in the fighting lines, but clear back into the homes of the people. The Government will take care of discipline in the armed forces, but discipline in the homes must be largely self-imposed. May God give us grace to use the abstinence that is appropriate on the part of those who have set out to do His work.

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The Y. M. C. A. and the Spiritual Needs of the Cantonments

The indispensable and invaluable work which the Y. M. C. A. is doing for the soldiers everywhere should not mislead any into supposing that it does or can meet *all* the needs of the men. Its officers very frankly disclaim any ambition to do so. Thus Dr John R. Mott, of their National War Work Council, writes: "The Young Men's Christian Association is a lay organization. It is not a church, it does not and cannot take the place of the church; it does not perform any churchly functions. . . . When we employ ordained clergymen as secretaries we have a clear understanding with them that in the capacity of

Association secretaries they are not to perform priestly functions, such as celebrating the Holy Communion. Should the military authorities desire one of our secretaries who is a clergyman to perform such functions we are always glad to allocate, or assign or release him for such purposes."

Who Shall Feed the Sheep?

Therefore, in considering the problem of how to meet the spiritual needs of the men both the Y. M. C. A. and those of our clergy who may be secretaries should be left out of consideration. The former does not pretend to fill the need, and the latter have bound themselves not to do the things the Church trained and ordained them to do. There remain the regular Chaplains, at present not more than one to each regiment of more than 3000 men. They are hopelessly overworked, and only a few of them are of our communion. To discharge our obligations to our own men it is absolutely essential to provide the War Commission with the means necessary to provide volunteer Chaplain. We recur to this subject again because, to date, the response to the appeal of the Commission in this diocese has been very disappointing.

"I Was Sick, and Ye . . . . ?"

At the hospital at Camp Meade a member of our Diocesan War Commission recently found 800 sick soldiers, besides some 500 persons employed in the hospital. He met there a newly appointed Regular Chaplain, not of our communion, who said to him, "I have here 153 sick men from my regiment; the regulations allow me to spend one hour a day in this hospital." In Jerusalem, when the Church was young, they laid the sick in beds and couches along the streets, that the shadow of Peter, passing by, might overshadow some of them. If St. Peter was a Regular Chaplain one hour in the hospital would be sufficient, but as things are, there is practically no provision for the visiting of the sick.

Our Responsibility

When a man is sick is generally the time of the greatest loneliness and discouragement. It is also the time of the Church's greatest opportunity with him. Moreover, as we well know, Christ declared that visiting the sick is one of the things which should distinguish His followers, and those who do not visit them will be told to depart from Him. In which class is the Church going to place itself in regard to her own sons in the camps? On being asked whether the Y. M. C. A. could do anything in this matter, Dr. Mott replied that while its workers would do what they could, in his judgment "the wisest plan with reference to the visitation of the sick in the hospitals is for the various churches in the parishes adjoining the camps to arrange to visit the sick of their respective communions." In other words, there are not as yet enough ministers in the camps to properly care for the sick. The clergy of the neighborhoods can do something to help, but the Church of the whole country has no right to shift its responsibility to them. The men come from all over the country and the Church must send its representatives to take care of them. They ought at least to be as well taken care of spiritually as are the sick in our hospitals in heathen lands. At present they are not.

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The Christmas Offering

The Treasurer of the Christmas Fund reports that he has received $3460 as the result of offerings last Christmas, with several churches yet to be heard from. He was able to pay the beneficiaries in full on January 15th, and to inform them that in all probability he would also be able to do so in April and in July. He says that if he should receive $500 he will be able to make the October payments also. This will be good news to the beneficiaries, whose Christmas was most unhappily and unnecessarily overshadowed by real anxiety for their future, and it will be good news for the Diocese to know that this imperative obligation has been almost entirely provided for. The Treasurer fears that next Christmas the offerings may not be so large, but we think that he is borrowing trouble. We believe that gradually the parishes will manage to provide for the Church Pension Fund payments without seriously encroaching upon their Christmas offerings, leaving the latter for the Christmas Fund.

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Patriotism vs. Ecclesiastical Luxuries

On account of complications arising out of the War, work on the new church for St. George's, Richmond, has been discontinued for the present. For the past two months the Missionary and his people have been holding "trench services" in the unfinished building. Prayers at these services are chiefly for the success of the nation and for our Allies and for the members of the congregation in the service. The lack of comfort and the inclemency of the weather rather add to the solemnity of the services. The Missionary writes in his paper: "Although the building stands in the rough, there is a dignity, a stateliness and a beauty of holiness in all its proportions; and if the walls and paneless windows could speak we would hear them say: 'When work needs to be done to win the war for justice and liberty, this building is content to wait, unfinished, until the day when our people shall come to celebrate the great victory for justice and liberty.'"

Duty before Pleasure

Whatever may have been the actual reason for postponing the completion of the work the spirit in which the Missionary bids his people accept the disappointment is exactly right. So long as work needs to be done to win the war for justice and liberty, not only St. George's Church, but every other project for church construction, improvement or embellishment in any way whatsoever that is not absolutely necessary for the carrying on of the work should wait for the ending of the War.

Of course it may be necessary to provide new facilities for worship in places where there has been a sudden and large increase of population, but all indulgence in ecclesiastical luxuries at this time is extremely unpatriotic. The Government has asked that people refrain even from building homes, because whoever builds bids against the Government for materials and labor, and because the money involved should be lent to the Government. These considerations and the unreasonable prices that have to be paid for everything at this time should operate to discourage all church improvements and enrichments. It would be no credit, indeed, it would be almost a disgrace for any congregation to be doing good unto itself in these awful days. 'Whence comest thou, Gehazi? Is it a time to receive money, an dto receive garments?' "

The Patriotic Course

As a general rule, the beautifying and embellishing of churches is generally done by a few persons in a congregation by giving memorials. Rectors and vestries would naturally hesitate to discourage anyone who was in the mood to give a memorial of some kind, for fear that the offer might never be repeated, and thus the congregation lose the gift entirely. Such fears would be well-grounded in many cases, but happily there is a way in which to combine prudence and patriotism. *Let the estimated cost of the particular improvement be presented to the church in the shape of Liberty Bonds,* with a written understanding that, when the skies clear, the bonds are to be sold and the improvement made. Thus the church will be getting the advantage of the present mood of the donor, the donor will know that his object is secured, and the Government will have the use of the money. All gifts to endowments and building funds should be invested in Liberty Bonds, in accordance with the recommendation of the House of Bishops. Such a course has this additional advantage, the people can be asked to give to such objects on the ground that in so doing they help both their Government and their Church.

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"The Confession of a Quaker"

The article which we print elsewhere under the above title is significant in various ways, but especially so in the admission of the author that, in the manner of many intelligent Christians, he had held that all war is unchristian, without ever having thought the matter through in a completely searching way. When he did think it through he discovered that there was no reason in Scripture for his thinking it wrong for his country to "join the vigilance committee of the Allied nations in restraining the international bandit." Pacifists, like poets, are born, not made. Pacifism is a matter of temperament. Issachar was such, as Jacob, saw, when he said of him, "He saw that rest was good, and the land that it was pleasant, and he bowed his shoulder to bear, and became a servant unto tribute." Such persons resort to Scripture to bolster up their convictions, not to discover what their convictions should be. For them, disorder, violence, destruction, fighting, bloodshed and death are the greatest of all evils.

The Revolt

On the other hand, those whose temperament is essentially akin to that of the Psalmist who wrote, "Now for the comfortless troubles' sake of the needy, and because of the deep sighing of the poor, I will up, saith the Lord, and will help everyone against him that swelleth against him, and set him at rest," will chafe under the restraints of Pacifism no matter in what religious body they may find themselves. Eventually they will revolt, for they will come to feel that acquiescence, by inaction, in such crimes as have been and are being committed, is the deepest disgrace that could befall them. They will remember that solution for the moral riddle of the world which the ancient Hebrews proposed, and which has never been improved up, in the words, "I will put enmity between these and the woman, and between thy seed and her seed; it shall crush thy head, and thou shalt bruise his heel." They will realize that in a world where such a conflict rages continuously there is no place for Pacifism, that violence and suffering are inevitable in the process of crushing the head of evil, and that to seek to avoid the bruising of the heel means taking no part in the crushing of the head. It is such a position that Dr. Barton has refused any longer to occupy. He has performed a real service in showing that no one need feel that he has renounced Christain teaching by renouncing Pacifism.

How Sacred Is Life?

The fundamental error of Pacifism is in emphasizing the sacredness of life as such. From the Christian standpoint life is sacred only in so far as it is being used for righteousness. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Too many people look upon the soldier only as a taker of life. They should remember that he is one who hateth his life to the extent of cheerfully risking it in the service of righteousness. There is no good thing in our civilization that men in the past have not given their lives to win or protect. It is one of the obligations of Christian citizenship to hand those things down unimpaired, and they who give their lives to that cause come within the pronouncement of Christ, "Greater love hath no man than this, that a man lay down his life for his friend."

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The Pre-Lenten Conference

The Pre-Lenten Conference of the Bishops and the Clergy and the usual monthly clerical luncheon were this year combined, and, the Church House being closed, advantage was taken of the courteous invitation of the authorities of St. James' Church, and all the exercises were held there. In the course of his

remarks the Bishop stated that as several requests had been made to him to permit ministers of churches not in communion with us to take some part in the Marriage Service in our churches, he desired to have it made known that such participation was forbidden by our canons, and that the authority given the Bishop to permit "Christian men" to make addresses in our churches did not cover the case.

The Bishop's Absence

The Bishop stated that although his health was much better now than at this time last year, his physicians had advised an absence from the Diocese for one month, and that he had arranged with Bishop Beecher, of the Missionary District of Western Nebraska, to take his appointments from February 15th to March 15th. Bishop Beecher may be addressed at the Church House. The Rev. Lewis J. Donaldson, Rector of a parish whose church was destroyed in the explosion at Halifax, gave a graphic description of that unparalleled disaster, which completely wrecked all but one of the church buildings in that city.

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Gambier, Ohio, January 8, 1918.

THE RT. REV. PHILIP M. RHINELANDER, D. D.,
Bishop of Pennsylvania.

Right Reverend and Dear Sir:—

At a meeting of bishops, clergymen and laymen of Ohio, assembled in Columbus on the 5th day of this month, to celebrate the one-hundredth anniversary of the organization of the Church in this State, I was, by unanimous vote, directed to write to you, and express the gratitude which churchmen in Ohio feel for the assistance, in men and in money, which the Church in Pennsylvania gave to the infant Church in Ohio, a century, and more, ago. To both the Advancement Society and the Pennsylvania Missionary Society we were indebted for "a long continuance of nursing care," and we beg to assure you that we have not forgotten what they, and other agencies in Pennsylvania, did for our fathers, and for us. Therefore we pray very earnestly for God's blessing, now and in the years to come, upon the Diocese of Pennsylvania, and upon you, its head.

I remain, Right Reverend Sir,
Most respectfully yours,
GEORGE F. SMYTHE

January 21, 1918.

Dear Mr. Smythe:

I have received your communication of January 8th, in connection with the one hundredth anniversary of the organization of the Church in Ohio, and desire to express the appreciation of the Diocese of Pennsylvania of the resolution which was passed by the meeting of Bishops, Clergymen and Laymen in Columbus.

I shall take pleaure in communicating this resolution to the Diocese and especially to those organizations which were privileged in the old days to help the infant Church in a new community.

We here in Pennsylvania have such good cause for gratitude to the Churchmen of Ohio, for the leadership and inspiration which have come through them to the whole Church, that we feel the debt has been repaid many times over and that our investment has brought back to us by the blessings of God, greater returns than could have been expected.

With very cordial greetings from myself and through me from the whole Diocese of Pennsylvania, believe me,

Faithfully yours,

Philip M. Rhinelander

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The War Tax

By the provisions of the War Tax Law of 1917 "all persons, corporations, associations, etc., in whatever capacity acting, making payments to another person of salaries, wages, emoluments or other fixed gains, of $800 or more in any taxable year," must make return in regard thereto to the Collector of Internal Revenue for the proper district. This means that accounting wardens of parishes and treasurers of missions must report payments of $800 or more made as salaries or wages to anyone, including, of course, clergymen, organists, sextons, etc. Blanks for the purpose may be obtained from the Collector. As we understand it, no payments of less than $800 need be reported even though the combined amount received by the recipient from several sources exceed $800. These returns must be made before April 1st.

ST. MARY'S, WARWICK

That a strictly rural Church, distant from steam roads or trolleys, and in the midst of a widely-scattered population, can, despite the hindrance of rough roads and long distances be a community centre of helpfulness and maintain uninterruptedly the ministration of the Sacraments is proved by the record of such a parish as St. Mary's, Warwick, which, we are thankful to say, is but one of several which could be named. There, during Advent, through a Mission preached by our veteran brother, "Father" Taylor, the influence and power of the parish were still further extended.

The regular monthly meetings of the Good Roads' Association are held in the Parish House, and its anual picnic on the Parish grounds brought together about 700 persons from the surrounding country. A marked improvement of many roads and a deeper interest in road improvement generally have resulted from the Asosciation's activities.

Seven public lectures on farming and three demonstrations in canning and preserving have been given in the Parish House by agents of the County Farm Bureau and of the Agricultural Department. The Missionary, the Rev. Charles F. Scofield, has been made chairman of the committee in charge of agricultural mobilization and of farm labor supply for eight townships.

AN INTENSIFIED HOLY WEEK FOR 1918.

By Rev. Gilbert Pember.

[At our request, the rector of St. Michael's, Germantown—a member of the Diocesan Committee—has prepared the following complete and suggestive article. We bespeak for it a careful reading and, as far as local circumstances will permit, the following of its various helpful suggestions.—EDS.]

The Synod of the Province of Washington, at its meeting in November, endorsed a movement to secure throughout the Province an intensified observance of Holy Week this year, in view of the crisis in which the nation is involved. Bishop Rhinelander was appointed chairman of the committee, which is bringing the proposal before the Dioceses of the Province, urging each Diocese to work the plan out in its own way under the leadership of its own Bishop.

Early in January Bishop Rhinelander called together the Evangelistic Committee which had charge of the arrangements for the Preaching Mission two years ago. Several meetings were held and the matter thoroughly discussed. The committee set itself two objects.

I. INTENSIFIED OBSERVANCE OF HOLY WEEK AMONG OURSELVES.

The committee recognized the fact that Holy Week is pre-eminently a time when parochial arrangements, customs and traditions should not be upset. It is merely urged on each parish that special effort be made to intensify the devotion of the people in its own way. It is hoped that the knowledge that the whole Diocese is striving for increased earnestness may be a stimulus to each parish—the intensified activity of the whole body manifesting itself in each of the members. One thing the committee does ask, that the people of every congregation shall be informed by the clergy of what is being done.

The question has been asked if the committee would undertake to bring about such an exchange of special preachers as we had in the Preaching Mission. It seemed to the committee that in almost every case Holy Week would be a time when the clergy would prefer to speak to their own people and the people would prefer their own clergy to speak to them. But if there is any parish or mission where local circumstances make the Rector feel that a new voice would be a real help to him, the committee will gladly try to help him secure some one.

There have come to the committee a number of requests that some definite suggestions be made as how the purpose of the plan can be carried out. What services, etc? A list of such things as occurred to the members of the committee follows, in the hope that some of them may commend themselves to the clergy as worth trying in addition to their usual program.

1. A Daily Celebration of the Holy Communion.
2. Preaching of the Cross at night services from Monday to Friday.
3. Special service for Communicants.
4. Special meeting for recent Confirmation Classes.
5. Guild service for the parochial organizations.
6. A service for those engaged in War Work.
7. Special services for children.
8. Services in public institutions.

II. OTHER RELIGIOUS BODIES.

The second object proposed by the committee is to secure a general observance of Holy Week by Christians of all names, suggesting to them the possibility and value of the whole Christian population of the city giving itself for a week to the special consideration of the message and power of the Cross for the world. It is urged that each communion go about it in its own way, making use of such methods and services as commend themselves and are in accord with the genius of their own Communions. The sub-committee which has this matter in charge has met with a ready and sympathetic response. The Roman Communion through the Chancellor has expressed interest and sympathy and requested that any literature prepared be sent to the Roman authorities. Leading clergymen of the other communions have expressed their readiness to enter heartily into the plan.

Requests have come to the committee for sermon suggestions. In answer to that request a list of topics and texts is given below as indicating what might be found helpful.

The Consciousness of Sin.—Romans 7:23-25.

The Sin of the World. World-sin (not merely individual sin) taken away by the Sacrifice of Christ.—St. John 1:29.

The Inevitable Choice—the Crucified Christ or Caesar. The world must choose which to obey.—St. John 19:15.

Obedience unto Death the Path to Universal Lordship.—Phil. 2:8-10.

The Challenge of the Cross to the Christian.—Phil. 2:5.

Showing the Lord's Death, the Preparation for His Coming.—1 Cor. 11: 26.

The Way to Life Through Death.—St. John 12:24-25.

A Democratic Peace Through the Cross.—Ephesians 2:14-18.

The committee has also been asked to suggest reading that might be found helpful in sermon preparation. It suggests such books as "The Cruciality of The Cross," by Forsyth; "The Cross—A Misgiving," by the same author; "The Death of Christ," by Denny; "The Conscience of Sin," by Lacey; "The Forgiveness of Sins," by Swete.

"The Cross of Christ and the Crisis of the World," has been adopted as the Watchword for the week. Under this title Bishop Rhinelander has prepared a short tract which the committee hopes will be widely distributed, through the Noon-day Lenten services, in all our Parishes and among our brethren of other communions. Copies of this tract may be had in quantities by applying to the Church House, Twelfth and Walnut streets. The clergy are asked to supply themselves and make it known, as they have opportunity, that the tract is free to any who cares to ask for it.

As was done during the Preaching Mission the Diocese has been divided into nine districts, and a member of the committee has been appointed as adviser for each district. He stands ready to give any further information the clergy of his district desire and to be of any other assistance. The districts and advisers are given below.

1. South Central Philadelphia, Rev. Dr. Floyd Tomkins, Church of The Holy Trinity.
2. South Eastern Philadelphia, Rev. Dr. David M. Steele, Church of St. Luke and The Epiphany.
3. West Philadelphia, Rev. George Lynde Richardson, St. Mary's Church.
4. North Central Philadelphia, Rev. Dr. Chas. S. Hutchinson, St. Clement's Church.
5. Kensington, Rev. George J. Walenta, St. Simeon's Church.
6. Germantown, Rev. Gilbert Pember, St. Michael's Church.
7. Delaware County, Rev. F. M. Taitt, St. Paul's Church, Chester.
8. The Main Line, Rev. Chas. Townsend, Jr., Church of The Good Shepherd, Rosemont.
9. Norristown, Rev. John K. Moorhouse, Calvary Church, Conshohocken.

A LENTEN SUGGESTION

The Joint Commission on Social Service, true to the duty of social watchfulness commited to it, ventures to add its voice to the many enjoining strict self-discipline in the consumption of luxuries this year.

The Christian Church should be of special heldfulness to the Government in this matter; for fruitful experience through the ages has accustomed it to fast and vigil. Modern thought has, to be sure, discarded the more ascetic extremes to which these customs were carried during the middle ages, and emphasizes rather the joyous truth implicit in the Incarnation: "Nor soul helps flesh more now than flesh helps soul." None the less, we are loyal at heart to the great Christian tradition, which has always stressed the need of mortifying our members that are upon the earth, for the sake of the soul's welfare. In the present crisis the old motive of personal sanctification is reinforced by the pure impulse of compassionate love. In face of the misery of a starving world, only a coarse and pagan obtuseness can claim more physical comfort than is needed to keep one fit for service. Each portion of rich food eaten at midnight restaurant or at home might have fed a hungry baby for a day. As Ruskin said, "The cruelest man living could not sit at his feast unless he sat blindfolded;" today the bandage has been torn from our eyes.

To maintain personal expenditure at the same level as before the war, or carelessly to indulge in ephemeral and expensive pleasures, is not only to scout our patriotism; it is to deny our discipleship to Him Who prepared for His ministry by fasting forty days. Dare we claim that our spiritual welfare can dispense with what He found helpful?

Discrimination is of course in order. Temporary distress will be caused by too rapid a suspension of trades which cater to the pleasures of wealth; yet with a little thought it is possible to find ways of employing people to the benefit of others rather than of oneself. Two principles of priority might well be observed: that we be slowest to withdraw patronage from trades which conserve not only the physical life but the mental and spiritual health and growth of producers as well as consumers; and that in what expenditure we allow ourselves, we select commodities of permanent value to the higher interests of the community.

Profound industrial readjustments lie inevitably ahead. The Christian conscience has a unique opportunity to regulate the consumption of life's necessities by Christian people on lines not automatic but reasonable and humane. Carefully planned personal self-control is the first step. Shall not such planning be an integral part, this year, of Lenten discipline?

NOONDAY LENTEN SERVICES

Christ Church, Second above Market Streets. List of speakers:—

March 11—Rev. Floyd W. Tomkins, S. T. D., Holy Trinity Church.

March 12—Rev. Frederick E. Seymour, St. Philip's Church.

March 13-15—Rev. Floyd W. Tomkins, S. T. D., Holy Trinity Church.

March 16—Rev. Irving A. McGrew, Church of the Epiphany.

March 18-20—Rev. John Mockridge, D. D., St. James' Church.

March 21-22—Rt. Rev. Philip M. Rhinelander, D. D., Bishop of Pennsylvania.

March 23—Rev. Edward S. Lane, St. John's Church.

Palm Sunday—Most Rev. Cosmo Gordon Lang, Archbishop of York, England.

March 25—Rev. Charles Hutchinson, D. D, St. Clement's Church.

March 26—Rev. Llewellyn N. Caley, St. Jude and Nativity.

March 27—Rev. Frederick Warden, Moorestown.

March 28—Rev. James R. L. Nisbett, Christ Church Chapel.

March 29-30—Rev. Louis C. Washburn, S. T. D., rector.

Easter Sunday—Rt. Rev. Philip M. Rhinelander, D. D., Bishop of Pennsylvania.

At St. Stephen's Church, Tenth Street above Chestnut. Speakers:

March 9—Rev. Phillips E. Osgood, Chapel of the Mediator, Phila.

March 11 to 15 inc.—Rev. Edward J. Van Etten, Calvary Church, Pittsburgh, Pa.

March 16—Rev. William Y. Edwards, St. Paul's Church, Doylestown, Pa.

March 18—Rev. Carl E. Grammer, S. T. D., Rector St. Stephen's, Phila.

March 19 to 23 inc.—Rev. G. Johnston Ross, D. D., Union Theological Seminary, New York.

March 25 to 29 inc.—Rev. Carl E. Grammer, S. T. D., St. Stephen's, Phila.

March 30—Rev. Frederick B. Keable, Associate, St. Stephen's, Phila.

Garrick Theatre, Chestnut and Juniper Streets. List of speakers:—

Monday, March 11—Rev. John Mockridge, D. D., St. James.

Tuesday-Saturday, March 12-16—Rt Rev. C. E. Woodcock, D. D., LL. D., Bishop of Kentucky.

Monday-Saturday, March 18-23—Rev. Harvey Officer, O. H. C., West Park, N. Y.

Monday-Friday, March 25-29—Rev. H. Percy Silver, Chaplain, West Point, N. Y.

Saturday, March 30—Rev. Richard J Morris, Church House.

THE SUNDAY SCHOOL SUPERINTENDENTS' ASSOCIATION

The sixth meeting of the Sunday School Superintendents' Association of the Diocese of Pennsylvania was held on January 24th, in the Parish House of the Church of the Incarnation.

Before assembling for meeting, tea was served by the ladies of the Church, and upon motion of the Rev. Mr. Lane, the thanks of the Association were tendered to the ladies of the Church of the Incarnation for the hospitable entertainment, which was responded to by Mrs. Shoemaker.

The meeting was called to order by the President, Mr. Edward H. Bonsall.

It was opened with prayer by the Rev. Dr. George H. Toop.

The minutes of the meeting of November 22d were read and approved. Attention was called to the fact that the next meeting would be on February 28th, and it was suggested that a leaflet be gotten out calling attention to the Superintendents' Association and be distributed generally at our meetings.

The meeting was then opened by a conference on the subject, "Bringing Scholars to Confirmation." The conference was presided over by the Rev. Dr. George H. Toop. Mr. George H. Streaker was the first speaker of the evening and spoke on the subject, "The Sunday School Scholar." He was followed by Mr. George H. Randall, Secretary of the Brotherhood of St. Andrew who spoke on his work throughout the army camps. He was followed by Chaplain Dickins, of the Navy Yard. It was agreed by all three of the speakers that a Confirmation Campaign should be inaugurated during the month of February, if possible. Suggestion was made that the Executive Committee bring the matter to the attention of the Rectors and Superintendents of the schools. The discussion was further joined in by the Rt. Rev. Norman V. Levis, the Rev. Richard Bright, Messrs. Edward R Longstreth and Edward H. Bonsall.

There was a large attendance of Superintendents and Rectors.

After which the meeting adjourned.

THE GOLDEN JUBILEE OF THE PARISH OF THE HOLY APOSTLES, PHILADELPHIA

Sunday, January 27th, will be a day long to be remembered by all who participated in it. At eight forty-five in the morning there was a corporate communion of the parish clergy, the Vestry, the advisory board of the chapels, the officers and teachers of all the parish Sunday Schools, and the officers of all the parish organizations, the rector being the celebrant. At ten o'clock there was a confirmation service, with thirty-seven confirmed, a corporate celebration of the Holy Communion and sermon, with the Rt. Rev. Wilson R. Stearly, D. D., Coadjutor-bishop of Newark, as officiant, celebrant and preacher.

It was, as it always is, a joy to all to have Bishop Stearly present, for he holds a unique and singularly deep and individual place in our hearts.

At two-thirty in the afternoon there was a rally of all the Sunday Schools of the parish.

This was the first time in the history of the parish that all the schools have been brought together. Mr. Edward J. Cattell, the city statistician, delivered a eulogy on Mr. George C. Thomas, which was born of intimate and affectionate knowledge of his subject. Mr. Cattell was in his happiest and best vein and pleased all present. He was followed by Bishop Stearly, who spoke more generally of the life of the school, although he, too, dwelt upon the lessons of the life of him who was the school's founder and great superintendent. All who were present will long remember the hour spent together in memory of one in honoring whom we honored ourselves.

At eight o'clock in the evening there was the usual anniversary service—usual and yet not usual—for it celebrated the rounding out of fifty full and blessed years of corporate life. The clergy of the parish were reinforced by about a dozen visiting the procession, which was led by a clergy; and there were five choirs in "Jackie" in uniform carrying the national flag; with two marines as color guard, one on either side. At the top of the chancel steps the flag came to a halt, the two marines at attention, while the church choir and the clergy proceeded into the chancel.

There were also a national flag and a church banner leading the choir of the Chapel of the Mediator. Again Bishop Stearly preached.

We shall not soon forget the restrained, but eloquent sermons preached on this day, by our former rector. They were all that could be desired, and as was said to him with the "good nights," he had "made the day" for us. That the rich and blessed experiences of the day may be but an earnest of many, many "happy returns of the day" in ever increasing fruition in the life of our great and worthy parish, is the hope and confident expectation of G. H. Toop.

GENERAL PERSHING ASKS FOR MORE CHAPLAINS

General Pershing has cabled the Adjutant General at Washington of the pressing need for more chaplains in the army. His cablegram is as follows:

"To the Adjutant General, Washington.
"For the Secretary of War.

'1. In the fulfillment of its duty to the nation much is expected of our army and nothing should be left undone that will help in keeping it in the highest state of efficiency. I believe the personnel of the army has never been equalled and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude borne of great courage and lofty spiritual ideas. Counting myself responsible for the welfare of our men in every respect it is my desire to surround them with the best influence possible. In the fulfillment of this solemn trust it seems wise to request the aid of the churches at home.

"2. To this end it is recommended that the number of chaplains in the army be increased for the war to an average of three per regiment with assimilated rank of major and captain in due proportion and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health as their services will be needed under most trying circumstances. Appointees should of course be subject to discharges for inefficiency like other officers of the National Army.

"It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline, direct, and enlarge their work into co-operation and useful aid to the troops.

"(Signed) Pershing."

CANDIDATES IN THE SERVICE

Several of Bishop's Candidates for Priest's Orders are in the military service. Robert Frazier has been made a Major; Thomas Merryweather has been chosen for training as an officer at Camp Hancock, where he had enlisted as a private. Albert Lucas, who enlisted in the Marines, has received a medal as a sharpshooter, and has been transferred to the Battleship Oklahoma. Loyal Graham, who also enlisted in the Marines, is now in Camp at Paris Island, South Carolina, and reports: "Rounded up all the Churchmen in my company last Sunday and marched them to a service of the Holy Communion in the Y. M. C. A. Hut, conducted by one of our Priests. About 200 men were present, about twenty of whom received the Sacrament." Many of them witnessed a Communion service for the first time in their lives. He said he was surprised at the great reverence and attention which was shown.

A LITANY OF INTERCESSIONS FOR SOLDIERS AND SAILORS

(Tune Hymn 528)

Saviour, Who didst bid us pray
For Thy people day by day,
Guard our Soldiers far away;
  Help them, we beseech Thee.

Guide our Sailors, give them Power
On them all Thy Blessings shower;
In the sharp, decisive hour
  Help them, we beseech Thee.

Bless our Allies, make them strong,
Bind them in a holy throng,
Give them Strength to right the wrong;
  Help them, we beseech Thee.

They left all at duty's call,
Wives and homes and children small,
All to fight, but some to fall;
  Help them, we beseech Thee.

Be Thou near 'midst battles' roar,
Near when foemen press them sore,
Give them victory, we implore;
  Help them, we beseech Thee.

For the wounded, Lord, we plead,
For the dying, intercede,
For the captives, in their need;
  Help them, we beseech Thee.

Give to those who fall in fight
Pardon, Peace, and visions bright,
Grant them, Lord, Eternal Light;
  Help them, we beseech Thee.

May Thy will, O Lord, be done,
And a lasting peace be won;
Oh! may all in Thee be ONE;
  Help us, we beseech Thee. Amen.

As we go to press the announcement is made that the customary Lenten noonday services in old St. Paul's Church, Third below Walnut Streets, cannot be held this year "on account of the coal stringency."

In Memoriam

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For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Allelula.

The Rev. Herman L. Duhring, D.D.

Report of Committee appointed by the Bishop to present to the Board of Council of the City Mission a memorial resolution to the Rev. Herman L. Duhring, D. D.:

The Rev. Herman L. Duhring, D. D., Superintendent Emeritus of the Philadelphia Protestant Episcopal City Mission, after long illness and disability, died at his home at St. Martin's, Philadelphia, on Sunday, December 30, 1917, and was buried January 2 in West Laurel Hill Cemetery, Philadelphia.

He was made Superintendent in the year 1889. The twenty-fifth anniversary of his appointment was marked by a largely attended reception given to him by the Board of. Council at the Church House, on Thursday, April 30, 1914. At that time he resigned his office because of failing health and strength, and was, by unanimous action of the Board, made Superintendent Emeritus.

To undertake the work, Dr. Duhring resigned the rectorate of All Saints' Church, Philadelphia, in which parish he was very successful and greatly beloved. His active and sympathetic ministry to the poor of that parish commended him as the one to be chosen and appointed Superintendent of the City Mission, which was then growing from small beginnings and through early struggles, to anticipate and advance towards the large opportunities and possibilities which now are open to it. Dr. Duhring addressed and devoted himself to his new duties with earnest enthusiasm, his optimism, humor, kindliness and tact helped him to win the co-operation and support of strong and steadfast friends and contributors, who, by their continued and increasing maintenance of the growing work showed their confidence in its management. Enlargement of the work required larger accommodation for its office and administration, which was obtained by removal from 411 Spruce street to Old St. Paul's Church. To few men are given the experience and privilege of looking back to review so long a term of so successful activity, made evident by large and permanent results. During his term of office the City Mission acquired the property of Old St. Paul's Church as a chapel and administration building; the James C. Smith Memorial Home, Oakbourne was given to be used as a temporary home for convalescent women; the Home and Hospital for Consumptives at Chestnut Hill, hitherto used for women, was enlarged to receive men, women and children. Both annual receipts and invested funds for maintenance of the general work of the Mission were largely increased. The multiform work of the City Mission now reaches and, with sympathy, touches every part of our great and growing city.

We can say of Dr. Duhring, as was recorded of another builder, "if you would see his memorial, look around you." Grateful remembrance of him is engraved ineffaceably on many human hearts, some of whom are in this world, others passed before him to welcome him in the world unseen and eternal. We will lovingly think of him as in the revealed presence of Him who said: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

JAMES DEWOLF PERRY,
EFFINFHAM PEROT,
WALTER H. THOMAS,
Committee.

The Rev. J. Thompson Cole

On December 11, 1917, the Rev. J. Thompson Cole, rector of St. Paul's Church, Cheltenham, entered into rest. The Wardens and Vestrymen desire to put on record this expression of their grateful respect for Mr. Cole, their keen sense of the great loss the parish has sustained in his death, and their affectionate sympathy for his family.

Mr. Cole came to St. Paul's in May, 1898, as assistant minister, during the last months of the long rectorate of the Rev. Dr. Appleton; and he was elected rector upon Dr. Appleton's retirement, entering upon this more intimate and responsible relation to the parish on All Saints' Day, 1899. Thus for nineteen years and almost five months he served this parish—a term less, indeed, than that of his predecessor, yet long in these days of more frequent change. When he came to the parish he found two hundred and sixty-six communicants; in his last report four hundred and twenty were recorded.

No man could have proved himself a more faithful and active pastor than Mr. Cole. His greatest interest was always in human beings; he was never quite himself save when surrounded by a group of people. And this interest was the animating motive of all his life and all his work. He was indefatigable in parish visiting; and quite unsparing of himself, by night no less than by day, in answering every call for sympathy or help among his people. He lived for them and gave himself to them, and his memory will live in their hearts. His cheery vigor,, his unfailing friendliness, even his active and stalwart form will be long and sadly missed in the streets and the homes of the community. And the mark he made, not upon individual lives only, but upon the life of the parish, will be his best and greatest monument, as he himself would have counted it his dearest reward. He was the friend of all, and what better word could a minister of the Lord Jesus earn among men?

Resolved, That this memorial be entered upon the minutes of the Vestry, and that a copy be sent to the family of Mr. Cole.

(Signed) CHAS. D. BARNEY,
Rector's Warden.
HENRY M. WATTS,
THOS. E. SHOEMAKER,
Accounting Warden.

Robert Tweedie

In the death of this man, the Chapel of the Mediator, Philadelphia, and the community in which he made his home have lost a loved associate and a strong character. Robert Tweedie was (and is) one of those too-few essentially great persons who keep childlikeness without a trace of childishness. This quiet man, who left the impress of his *reality* upon every one who came close enough to him to pass the gates of his unassuming reserve, has strengthened more of us than he knows.

Sergeant of the Park Guards until his retirement, one can feel that his unobtrusive wisdom in the art of life found a kind of fitness in his beloved task of keeping an unspoiled trace of Nature in the midst of city artificiality and nervous stress. Clean-hearted, clear-eyed, with the whimsical, sturdy sense of humor that goes with the Scotch-Irish blood, with the mental poise of those who keep close to Mother Earth in her largenesses, with the still royalties like the deep stream for its ocean: Robert Tweedie was keeper of open spaces in the heart of our mutual existence!

Of his entire love for his home and his church one can but reverently hint. His home had a different atmosphere than most homes. It was so apparently the creation of whole-hearted love. He had absolutely nothing of the individualist in his thought—the *family*-life was the real life, of which he was just an incarnation. One could not think of him except as a part of that whole. And his church was his spiritual *home* in the same quiet intensity and sense of relatedness.

There was nothing unreal to him in its blessings. He never missed a Men's Meeting if he could get to the chapel! Or church service! With his family beside him at the Communion-rail—(he did not have to say so; it needed no words—was the moment of deepest happiness life held.

Would we were all more like him! "The simplicity which was in Christ"

was his in large degree. The "clean hands and a pure heart" of one "who hath not lift up his soul unto vanity" are his living memory. God be his blessing increasingly, for he has been much of blessing to us of the family of God at the Mediator. P. E. O.

Richard Y. Cook

MINUTE.

In the death of Richard Y. Cook, on December 8th, 1917, the Memorial Church of the Advocate has lost one to whom more than to any other is due the planning, erection and maintenance of that splendid sanctuary which will always be one of the chief architectural features of the city.

At the first meeting of the Board of Trustees, on December 16th, 1886, Mr. Cook was chosen Secretary and Treasurer, which office he retained until the day of his death. The Minute Book is an eloquent witness of his indefatigable faithfulness. He seems never to have missed a meeting. The record is kept throughout with the utmost care, every word being written into it by his own hand. He was also through all these years Chairman of the Building Committee, and took a leading part in all important undertakings in connection with the Church. He was scrupulously careful in his guardianship of the trust funds committed to his charge, and the excellent condition at this present time both of the property and of the endowments of the Church, is largely due to his unwearying attention and devotion

Beyond and behind the careful conscientiousness with which Mr. Cook discharged his duties as Trustee, there was always plainly evident his intense pride and joy in the work committed to him. It was his constant and fixed ideal that the Services as rendered in the Church should be worthy of their setting, so that the highest possible standard of the public worship of Almighty God might be maintained according to our usages and traditions.

It was not Mr. Cook's way to seek recognition, or to make himself prominent in the public eye. But for those who knew him, he has left behind him a unique record of whole-hearted devotion to a great trust, which from the first moment that he undertook it became one of the most sacred and dearest objects of his life.

The Trustees of the Church take this opportunity of extending to the family of Mr. Cook their most sincere sympathy in their bereavement, and of placing on record their heart-felt appreciation of the faithful and efficient service freely rendered by Mr. Cook during the many years of his association with them.

Helen L. Inness

At a meeting of the Board of Managers of the Home of the Merciful Saviour for Crippled Children, held November 20th, 1917, the following minute was on motion duly adopted:

MINUTE

The managers of the Home of the Merciful Saviour for Crippled Children record with sincere sorrow the death, on August 6th, 1917, of Helen L. Innes, the founder of this institution, and its treasurer until the time of her death. This Home was a part of her life. To her remarkable ability, and to the interest she aroused in its purposes are due its existence and the generous gifts represented by its building and grounds, its maintenance for more than thirty-five years, and an endowment which will aid in the continuance of its work during the years to come! Her personal supervision has been responsible for its efficient and economic management, the care and the happiness of hundreds of crippled children, the education and equipment which have qualified so many for lives of self-support and usefulness. The Home of the Merciful Saviour for Crippled Children stands as the answer to her prayers, the accomplishment of her devoted efforts, a fitting memorial.

PARKER S. WILLIAMS,
Secretary.

Virginia Fuller Campbell

WHEREAS, It has pleased Almighty God to remove from our midst and her sphere of usefulness, our beloved fellow-worker and Secretary, Miss Virginia Fuller Campbell,

Resolved, That the Committee on Colored Missions, Woman's Auxiliary, of the Diocese of Pennsylvania, desire to express their profound sense of loss in the death of Miss Campbell, whose faithful performance of the duties of her office never failed throughout the twenty-eight years of her connection with the Committee. And while we give hearty thanks for the good example of this servant of the Lord who now rests from her labors, we can never cease to deplore her loss to the Committee and the community in which she dwelt.

MARY DEV. HODGE,
President.

February the Fourth, 1918.

Mrs. Charles A. Farnum

The news of the death of this accomplished and beautiful lady came as a great shock and surprise to a wide circle of friends and acquaintances. After a very brief illness, Mrs. Farnum died on Quinquagesima Sunday, of pneumonia.

Mrs. Farnum, the daughter of the late Bishop Whipple, the "Apostle to the Indians," was noted for her beauty in her youth, and in her school days evidenced the gifts of mind and manner which marked her out for her life work. For over twenty years she had successfully conducted one of the best known of the Philadelphia private schools for younger girls, where the daughters of a large number of our most influential families received their formative training. She was a woman of fine intellectual attainments and possessed of great charm of manner. By marriage she became connected with a well-known family of this city. She was above all else a sincere and devout Christian. She was during her residence in Philadelphia a communicant of old Christ Church, from which the funeral was conducted on Ash Wednesday afternoon by the rector, Dr. Washburn.

Having passed the "three-score years and ten" by some margin, in 1915 Mrs. Farnum relinquished the active management of her school and went to New York to reside. She was, however, this winter visiting one of her daughters, and at her home, at the Clinton, she was taken ill and died. Many women whose feet she first guided into the ways of goodness rise up to call her blessed.

Mrs. Elizabeth A. Browne

When on the 20th of January the spirit of Elizabeth Amos Browne passed into the other world, the city lost one of its oldest residents and our Church probably her oldest communicant. Had she lived, Mrs. Browne would have kept her 102d birthday on March 6th, and until two years ago she had never been seriously ill in her life. She was a native of Philadelphia and passed practically her entire long and useful life here. One of the distinctions of her childhood was the meeting with General Lafayette on the occasion of his return visit to this country in 1824, when she was a child of eight years. Her husband was the late Alexander Browne, long a prominent member of the Philadelphia bar. She had been a widow for many years. She was a devoted communicant of Zion Church.

Lieut. Walter L. Foulke

God has called home to be with Him one of our men "in service from St. Thomas', Whitemarsh—Walter Longfellow Foulke—the first to be taken.

His Colonel writes: "The great host of officers and men of Kelly Field who knew Lieutenant Foulke are bowed with you today in grief and sorrow for your most untimely loss."

In November his Lieutenant Colonel recommended his promotion to the grade of Captain, considering him a man

of "exceptional military qualifications." He writes: "Every one in this camp loved and admired Foulke. The service has lost a splendid officer and we a dear friend."

The Major's letter has these words: "I want to tell you that the strength of character and devotion to duty which characterized Lieutenant Foulke were always an inspiration to those of us who worked with him. He typified the highest ideal of an American army officer."

Still another officer writes: "He has been an incentive and an example to every officer who has come in contact with him. It is a great tribute to his memory to have been so unanimously loved and respected from General down to private." N. G. B.

Mrs. Davidson

The plucky, cheery fight that Mrs. Louise Davidson made for life is over. But who shall say she did not win it after all? One of the bravest wills that ever a woman had was unsubdued to the end. Small wonder her resolute optimism and her lack of emphasis on her own suffering brought many friends loyally to her side. Such fine-spiritedness creates something more than admiration; it creates self-giving all about.

The Girls' Friendly of the Chapel of the Mediator will miss her, despite the fact that she but seldom lately has been there in body. Her vivacity and wholesomeness made her very definitely an influence (friendly-fashion), doubled and trebled when we realized how she had lifted herself by sheer grit to it all. And her more intimate story at home shows the same thoroughbred conquest of existence by unremitting will-to-Live.

Her Vicar remembers most vividly his last meeting with her while at work, when in spite of weakness and pain never mentioned, she laughed heartily over her observations of human-nature a-buying books! And to the end (no, to the new beginning), she was still full of charm and manner, witty and cheery—a splendid, brave wisp of a woman, conquering life for herself and her boy. Hers was (and is) a white and shining *Will-to-Live,* and now she lives as never before, free of illness once for all. We cannot think of her vibrant vitality of soul as but set free for greater power and work. She is an example for us all of the power of life in God to conquer by the resolute, victorious soul!

May God, who has taught her how to wrest peace and strength and victory out of that which might have bested any five of us, bless her and give her brave-heartedness wider work for our inspiration! He will! Oh, He will!

P. E. O

Mary Whiteside Nagle

In the death of Mrs. Louis Audenried Nagle, on January 31st, at her home in Elkins Park, St. Paul's Church, Cheltenham, has lost one of its active and devout members and the community a charitable and helping friend. The deceased, who was the wife of the Sheriff of Montgomery County, was born in Lancaster, Pa., where her father was prominent as a physician. Educated at the Moravian Seminary in Bethlehem, her entire married life has been spent in Elkins Park, where she was the centre of a large circle of friends and admirers. Active in church work, she was especially interested in practical benevolence and was widely known for her zeal in looking after the needy and distressed of the community. She is survived by her husband and a daughter, Mrs. Frederick Rawcliffe. S.

WAR COMMISSION NOTES

Anyone interested in learning the religious conditions at Camp Meade should send to Mr. Ewing L. Miller, Church House, for Bulletin No. 9 of the War Commission. The bulletin consists of the report of the Commission's representative, Dr. Washburn. The latter speaks of his "increasing admiration for the clean, patriotic and altogether worthy youth who have been drawn together in this Army; animated with the resistless resolve to beat back the forces of brutalizing oppression, and to defend the sacred rights of liberty and humanity. Amongst such numbers gathered from the great American melting pot, there is doubtless work for the military police, and a due proportion of candidates for guard houses and the stockade; but the rank and file are amply justifying our pride in them as the select men of the nation. They are maintaining a nobler level of life here than they would in our cities.

"In these days of irresponsible captiousness it is a privilege also to testify, from intimate observation, to the surpassing effectiveness with which they are provided for and trained in their arduous craft. Housing, equipment, discipline, recreation, health, morale, are all of an impressively high order; and the men in charge, who have so speedily constructed and admirably organized and ordered the second largest city in the State of Maryland deserve the full confidence and grateful encouragement of every loyal citizen."

Securing a Centre.

One of the primary duties assigned to Dr. Washburn was the solving of the problem how best to secure a centre and equipment for the workers. The fact that Camp Meade is about twenty-five miles distant from both Washington and Baltimore, with poor means of transportation makes it necessary that the workers who would render effective service should establish themselves within reasonable distance of the field, preferably within the camp itself. It was at first hoped that some one of the dozen abandoned farm houses within the area of the camp, which covers a tract six miles across, might be secured, but they are all being used for other purposes. Finally, after consultation with the Bishop of Maryland and his Diocesan Extension Committee it was decided to purchase a piece of ground in Odenton, a village at the northeastern edge of the cantonment, at the junction of the steam and electric lines, and not ten minutes by trolley from the centre of the camp. It was thought that it would be well to also take into consideration the missionary responsibilities of the Diocese for the residents of this community which, though as yet a small settlement, has an assured development ahead of it. The cost of the lot was divided equally between the Diocese of Maryland and our commission.

When Bishop Murray brought the matter to the attention of Church people in Washington, Mrs. Buckingham and Miss Freeman, members of Dr. McKim's parish, generously gave $11,000 for the erection of the building, with the one understanding that it shall be known as Epiphany Chapel. The general in command of the camp said, "You could not have done a better thing. Any man in camp shall be free to visit you on Sundays, and your workers will be welcomed amongst us." Arrangements have been made whereby parishes or individuals who may wish to furnish a room in the building may do so at a cost of $150 each. It is hoped Pennsylvania will provide $1000 for furnishings.

The contract has been let, and it is expected that the building will be completed within thirty days from February 16th. Thereafter we should be in a position to house a working force of our own of four or five men, and also to extend hospitality to representatives of other religious bodies who may be moved to co-operate in a similar work. The estimated budget for maintenance will approximate $6000 annually, to be divided bewteen the dioceses.

The report refers to two features of the work at the camp which should be carefully studied. The base hospital is one of them. It is recommended that a civilian chaplain be appointed to serve as hospital chaplain, reinforced by visiting clergymen from Washington and Baltimore. The other problem is that of the officer group, who are not being reached by any existing religious agency. Upon the completion of the building at Odenton we shall be in a position to

help in this work more effectively, and there will be an office, with mail and telephone facilities.

Dr. Washburn speaks appreciatingly of co-operation with the Y. M. C. A. He states that when he was at the camp there were eight or more Roman Masses each Sunday, in the Knights of Columbus buildings and in the Y. M. C. A. bungalows in different parts of the camp at convenient hours and distances for all the men. But there were only three celebrations of the Holy Communion each Sunday (and only one of these by our clergy), and, by the Y. M. C. A. regulation, these must all be in the central Y. M. C. A. auditorium. He states that more men could be reached if celebrations could be held in different parts of the camp and at other hours, and expresses the hope that the regulation spoken of may be modified. He states that fully half of the Y. M. C. A. secretaries at the camp "are ministers of various communions, temporarily demoted from their ministry. It is greatly to be desired that a better method will be developed soon for permitting these men to make full proof of their ministry. It must be that a way will be found for a wiser use of trained messengers of God." It certainly is a shocking thing, and perhaps the most scandalous consequence of our "unhappy divisions" that many ministers who want to work for God in the camps can only do so on condition that they promise not to act as ministers! Had the ministers enlisted as privates they would have been in a better position, for, in their leisure hours they could have exercised their ministry. They would not have had to "demote" themselves!

BOOK REVIEW

THE GOSPEL OF THE KINGDOM. By Philip Mercer Rhinelander, D.D., LL.D., D.C.L. Published September, 1917. Press of The John C. Winston Company, Philadelphia. Paper, 35 cents; cloth, 50 cents.

The first edition of 5000 is practically exhausted. As the second edition goes to press, it is but fair to the public, especially the Bible reading public, that a review of this truly remarkable little book appear.

The Board of Missions, through its Educational Department, authorized its publication, and recommended the book for study as Board Course No. 1, for 1917-18. As the sale suggests, thousands have read or studied this book; but its message has reached many more; for while the book will be found advanced, rather than elementary, the message is direct and simple, and can be understood by a child as well as by an adult. Perhaps better, since it is written, "whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

Every day our national mission grows clearer. Every day, to us, the Colors grow dearer, because we know what we are out for, "to safeguard democracy." If the Christian Church, that great fellowship and commonwealth of God, would as clearly state her cause and mission, then her symbol, the Cross, would grow daily dearer, and we should "fight under that banner, loyal soldiers and servants." Hence the value of this timely book.

We believe the Bible is the human and trustworthy record of the purpose and process of God's will for man. The motive of this book is to give a clue to the study of the Bible, and the goal of Christian endeavor, that we, as Christians, may state our cause, and what we "are out for" as clearly as we, as Americans do. And if we find the cause is one, then we shall indeed be equipped to express Christian patriotism.

The aim of the first chapter provides us with the proposed clue. "The Gospel, from the beginning, is a work or act of God, which act is the creation of a fellowship." The second chapter clearly states the conviction of any thoughtful reader as he studies the Pentateuch: "God works out His purpose regularly, or by law."

"Each law of nature is only that which we have learned concerning God's will in that particular region of His activity." This book discovers for us the laws by which God's will for man operates. No new thing, no newer than the law of gravitation, when Newton saw the falling apple and understood, and yet a great discovery, or recovery, if we will, applicable to all our human life. The underlying law or principle of prayer, satisfying to man's heart, soul and mind.

The Bible is treated as a whole. In eight brief chapters we are carried from Genesis to Revelations, this condensation for the sake of movement and wholeness. Proving from the record that "God's plan for the world's salvation from the beginning has been social rather than individualistic. The setting up of a redeemed society by whose life all society will be redeemed; and His gift, which was perfectly bestowed in Christ, by His spirit in the Church, has not been primarily a word or message, but rather life or power."

An edition of the Gospel of the Kingdom in Spanish has been urgently requested, for use in Latin-America. The translation has been made by two painstaking and faithful Spanish priests, and is now ready for the press. The second English edition will provide paper books at the same cost, and a limited number of a fine cloth edition, more worthy of the subject. A. A. P.

CONVOCATION OF GERMANTOWN

The regular meeting of the Woman's Aid to the Convocation of Germantown was held in the Church of the Epiphany, Germantown, Tuesday, January 15th. Mr. Emhardt told of the great work now in progress at Edgeley, north of Bristol. A shipbuilding company has twenty-two large ship ways there and they anticipate plans to extend farther north, and build many houses—first two-story flats and then better houses.

A public hall has been turned into a union chapel. The best lots in the place have been donated for a church, and money will be needed for the services of a priest or a lay-reader. A chapel is needed at once to tide over the emergency—and there is also tremendous need for social service.

The better class of workmen have moved and the substantial element has not come in.

This is work that belongs to us all, as it comes from the result of conditions—one form of war emergency—and, too, there are more communicants in that part of Bucks County than any other except Doylestown.

Bishop Rhinelander spoke of the wonderful work Deaconess Morris is doing in Kensington. With the good will of a few people and the Bishop's backing, there are hopes of having a place like St. Martha's House there some day.

Deaconess Morris has her eye now on an old factory site as a possible site.

She is most happy in her work and the growth is marvelous.

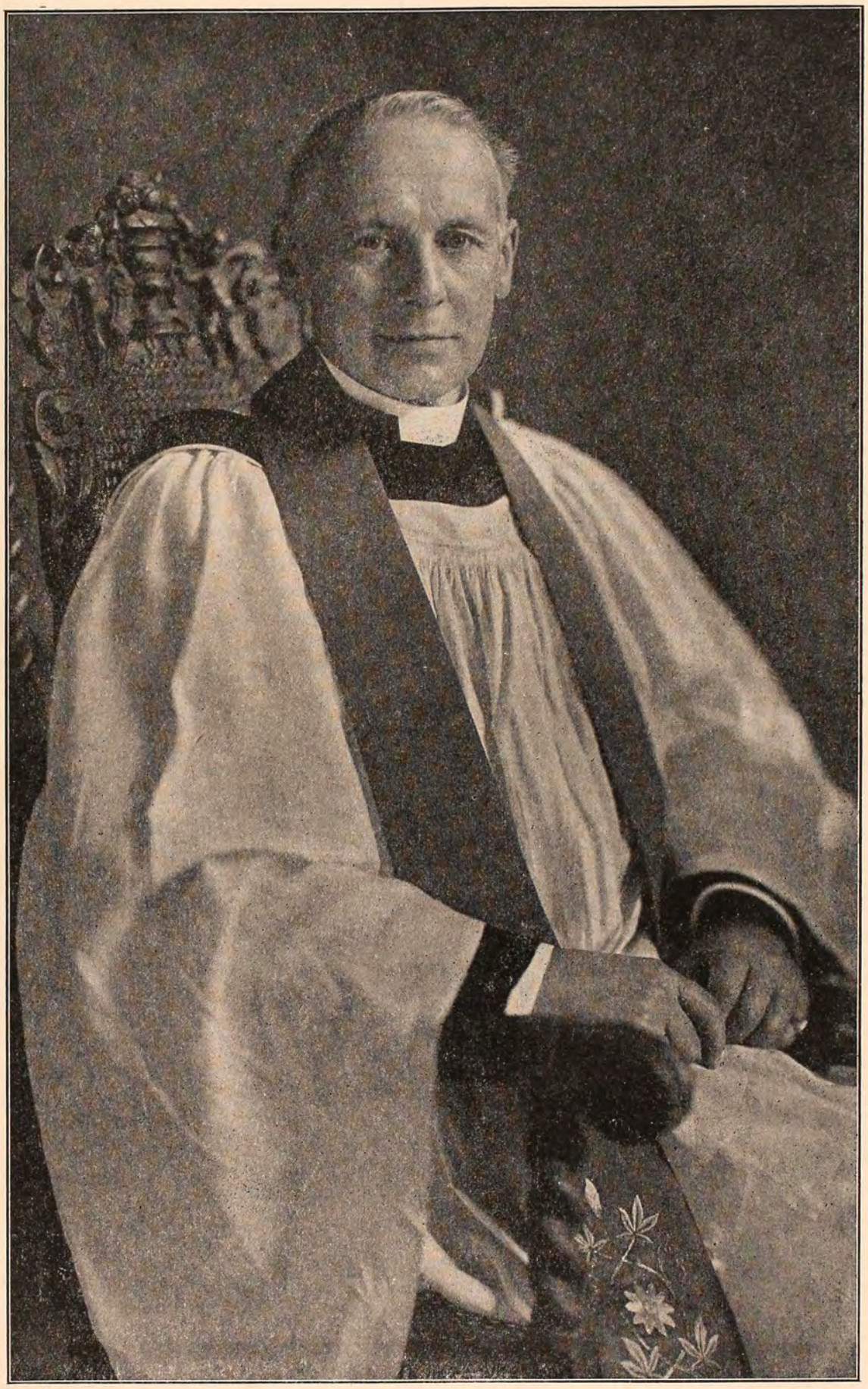
After the reports of the officers, the meeting adjourned to hear the reports of the men.

We were all glad to hear that ground has been purchased and Dolington is to have a temporary chapel.

POSTGRADUATE WORK

To the clergy enrolled for postgraduate work, the announcement is made that the lectures for the second Semester (which began February 11th) will be given on successive Mondays, excepting March 25th and April 1st, as follows: 11-12 A. M., "History of Marriage and Divorce," Prof. Ayer; 12-1 P. M., "Religion of the Old Testament," Prof. Montgomery; 2-3 P. M., "The Apostolic Age," Prof. Heffern. So long as the "heatless Mondays" are in vogue the lectures will be given at the Divinity School. When the Church House is available on Mondays the lectures will be given there.

ROYDEN K. YERKES,
Chairman of Graduate Dept.
February 8, 1918.



Rev. L. N. Caley, B.D.

TWENTY-FIFTH ANNIVERSARY OF THE RECTOR OF ST. JUDE AND THE NATIVITY

On the feast of the Epiphany was celebrated the twenty-fifth anniversary of the rectorship of the Rev. L. N. Caley in the parish of the Nativity and St. Jude, Eleventh and Mt. Vernon streets. Bishop Rhinelander was the preacher at the morning service and the Bishop of Bethlehem in the evening, both bishops referring in eloquent terms to the exceedingly effective ministry of Mr. Caley and his usefulness in the diocese and in the work of Religious Education. At the Sunday School exercises in the afternoon, Mr. Caley was the recipient of gifts from the officers and teachers appreciative of the peculiar interest he had always manifested in the work of the school.

The annual service of the Pennsylvania Society of the Sons of the Revolution was held on the afternoon of the third Sunday in Advent, December 16th, in the Washington Memorial Chapel, Valley Forge, the Chaplain of the society, the Rev. G. Woolsey Hodge, D. D., conducting the service, and the Rev. W. Herbert Burk preached the sermon. There was a very representative congregation in attendance. The society is having made a very artistic carved stall which is to be presented as a part of the permanent furnishing of the Chapel.

PARISH OF THE HOLY APOSTLES

THE REV. G. H. TOOP, D.D., Rector.

Comprising
The Church of the Holy Apostles
The Chapel of the Holy Communion
The Chapel of St. Simon the Cyrenian
The Chapel of the Mediator.

Although the Parish of the Holy Apostles is not to Philadelphia what Trinity is to New York, the accomplishments which the above list of chapels stands for is even more creditable, for all has been done by personal gifts, rather than by means of a huge income from property given some two centuries ago. The parish is, indeed, very young, the fiftieth anniversary having just been celebrated. In that connection a most interesting history of the parish has been published, advance sheets of which we have been permitted to see, and from which we shall quote extensively.

When on the evening of November 20, 1867, the Rev. Phillips Brooks, the Rev. Samuel E. Appleton, Mr. John Bohlen and Mr. Charles Gibbons met, in the quiet of the vestry room of Holy Trinity Church, to consider the desirability of beginning church work in the growing southwestern section of the city, no one there had a thought of the magnitude of the work they were starting. They met to start a mission, and, lo, today that little work has grown into one of the most widely known of the whole Church.

When the thirty-seven children gathered at Tabor Presbyterian Church for the first session of the Sunday school of the Church of the Holy Apostles, who could have surmised that there that day was begun the school which was to become the best known of all the schools of the Church?

When on December 21, 1867, Mr. George C. Thomas was chosen a vestryman of the new parish, who could have foretold of that particular one of all that list of estimable gentlemen, that he was to become the foremost layman of the Church of his day, and not only to build up a great parish upon the slender foundations then laid, but also to revolutionize the Missionary and Sunday-school work of the whole Church?

On February 25, 1868, the Rev. Charles D. Cooper was elected rector of the Church of the Holy Apostles. In October, 1868, services were held in a frame building at Twenty-first and Christian Streets, the gift of Mr. John Rice, a former member of St. Philip's Church. This building had an interesting history. It had been used as a hospital during the Civil War, and, when the people of Holy Apostles no longer needed it, it was sold to and used by two Methodist churches to begin their work,

CHURCH OF THE HOLY APOSTLES

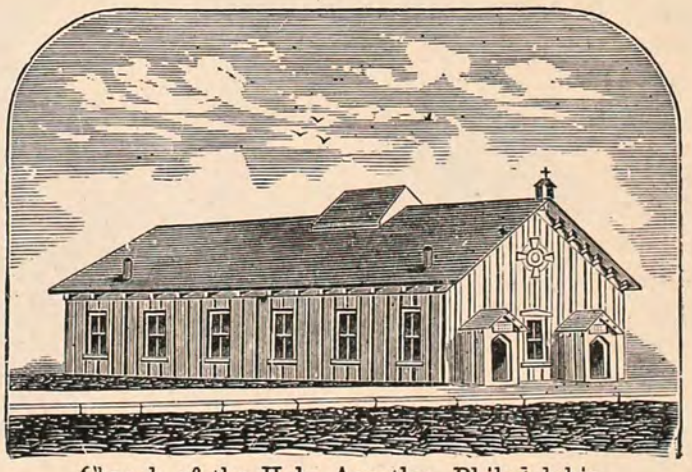
first by the Park Avenue Church, and then by the Orthodox Street Church, in Frankford. By that time, having faithfully served the Lord's work, it was doubtless permitted to depart in pieces!

The cornerstone of the new church was laid March 28, 1870, and the building was first used on December 11, 1870. The congregation found that, unlike the Psalmist, who declared: "The lot is fallen unto me in a fair ground," the lot had fallen unto them in a filled-in brick yard, requiring much extra expense for foundations, and the indebtedness was not fully paid and the church consecrated until April 25, 1882.

On April 6, 1876, the largest Confirmation Class in the history of the parish was confirmed. This class, of 106 persons, it is interesting to note, followed the Moody and Sankey revival held in Philadelphia in 1875, in the old Pennsylvania Railroad freight depot, now occupied by Wanamaker's.

The city continued to expand in a southwesterly direction, and about the year 1885 the church began to feel that it should do for the new section what had been done for it nearly twenty years before, and began work at Gray's Ferry Road and Carpenter Street, the present Chapel of the Holy Communion being the outcome of this missionary effort.

The only times when Dr. Cooper seems to have had trouble with his vestry were when he asked them to reduce his salary or accept his resignation. During the "hard times" in 1878 he offered



Church of the Holy Apostles, Philadelphia.
The First Building, 1868—1873.

Rev. Charles D. Cooper, D.D.

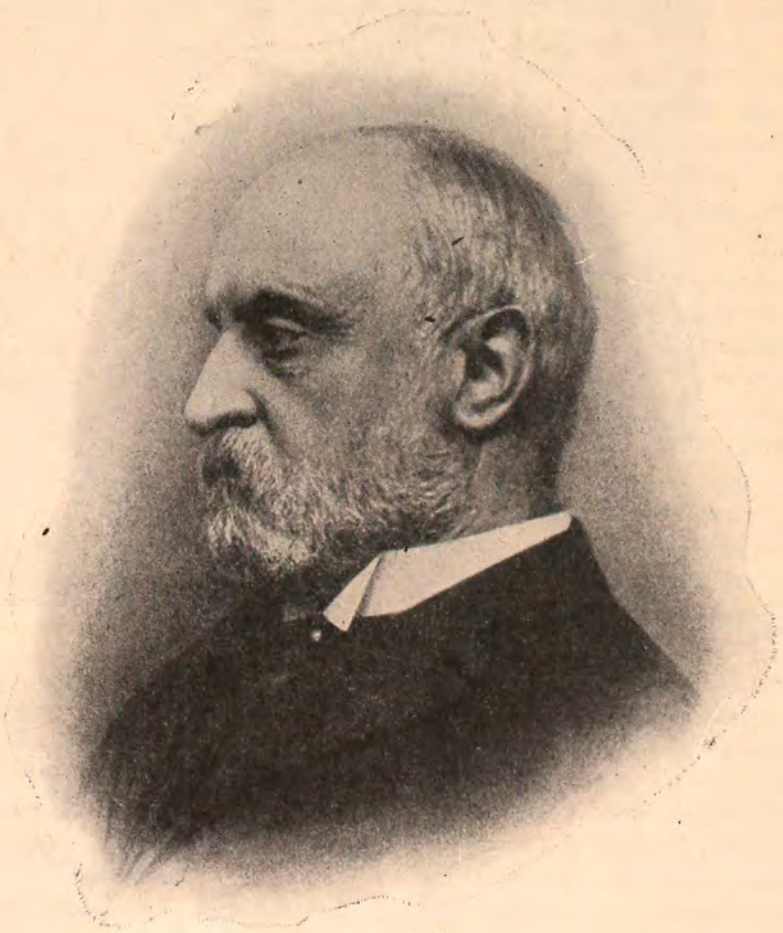
his resignation "with the hope of relieving the situation," but the vestry would not hear of it. In 1886, having reached his seventy-fourth year, he asked that some of his duties and some of his salary be assigned to his assistant. The vestry assigned some new duties to the assistant, and increased his salary, but declined to accept the suggestion that the rector's salary be reduced. A similar request in 1889 was acted upon in the same manner.

In 1891 Dr. Cooper again tendered his resignation, he having become 77 years old, and having been nearly fifty years in the ministry and twenty-three years in the parish. It was refused, and the vestry increased the duties of the assistant and raised his salary. We presume that under such circumstances both the rector and his assistant were quite content to cultivate the virtue of resignation. Some ministers have had to cultivate it under a very different kind of compulsion.

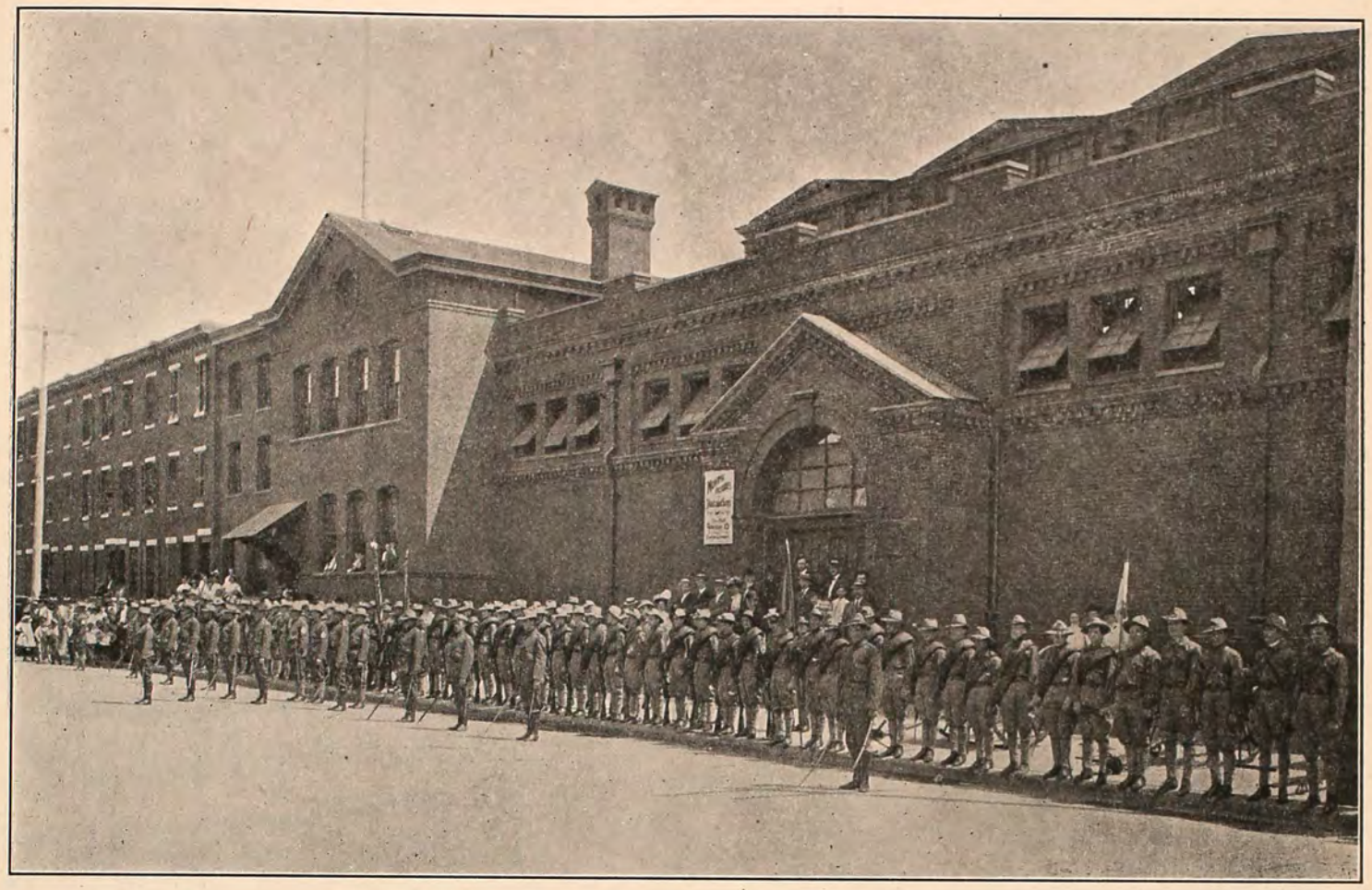
Finally, in 1894, the rector's resignation was regretfully accepted, and he became rector emeritus. Even though the seemingly impossible should happen, and Dr. Cooper be forgotten as having been rector of the Church of the Holy Apostles, he will always be known wherever the life of Phillips Brooks is read, for a very intimate and beautiful friendship developed between them, after Phillips Brooks had come to Philadelphia. It became his custom to go to Dr. Cooper's house every Sunday evening after service. In 1869 the two friends entered into an arrangement for joint housekeeping at 2026 Spruce Street, which lasted until Phillips Brooks left Philadelphia. Writing to his friend in 1882, he said: "Of course I'll preach at the Holy Apostles on the second Sunday after Easter. That's half the fun of coming to Philadelphia. I am depending immensely on my visit. When the services get a little thicker than usual I say to myself, in six weeks I'll be in Cooper's study. That cheers me up and I go on with the services again." Have we not here a possible explanation of why Phillips Brooks never married? His friendship or friendships seem to have supplied his need. No lover, separated from his intended, could look forward to a reunion more eagerly than did Phillips Brooks to being in his friend's study in six weeks.

Upon the resignation of Dr. Cooper there was some talk of a possible consolidation of the parish with Grace Church, the Church of the Epiphany and the Church of the Messiah, all of which parishes were having their own troubles because of changes in their neighborhoods. But nothing came of these suggestions, and in December, 1894, the Rev. Henry S. Getz was elected rector. Mr. Getz had been assistant for ten years.

The same year that saw the starting of the Chapel of the Holy Communion



Mr. George C. Thomas



CHARLES D. COOPER BATTALION AND COOPER BATTALION HALL

saw the beginning of the expansion of the church property at Holy Apostles into the splendidly equipped parish of today. The first Sunday-school building had been erected in 1883. In 1886 Mr. George C. Thomas announced that he had caused a door to be cut through the wall of the Sunday-school building into the property which he owned on Montrose Street. This was subsequently developed into the Phillips Brooks Memorial Guild House, completed and given by Mr. and Mrs. Thomas on March 3, 1893.

Mr. Getz resigned in 1889, and was succeeded by the Rev. Nathaniel S. Thomas, son of the late Bishop of Kansas. In 1898 the United States was at war with Spain, and Mr. Thomas was greatly impressed with the importance of affording the young men who might desire to avail themselves of it an opportunity of being instructed in the manual of arms. The Charles D. Cooper Battalion, with two companies, was organized, and in 1901 Mr. Thomas erected the Cooper Battalion Hall and Gymnasium on Christian Street, below Twenty-third, for the use of the men and boys of the parish, with the provision that the building be used as a hall for entertainments and other purposes. That the hall is of immense value to the community is shown by the fact that in the first fourteen months of its use more than sixty-eight thousand persons entered its doors!

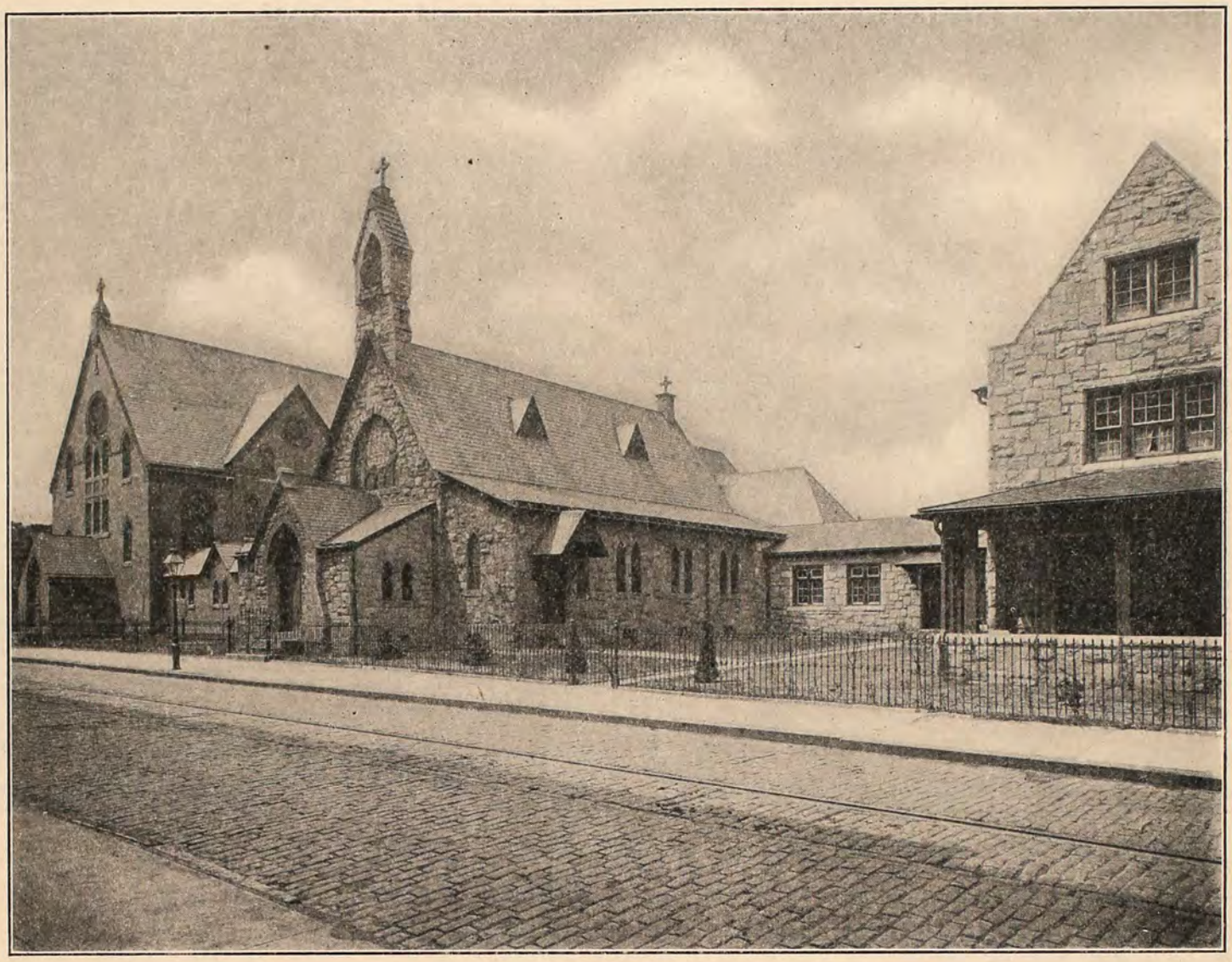
At present the hall is being used exclusively as club house for enlisted men. It is known as "The Ship and Tent Club," and has presented rest and recreation facilities to thousands of enlisted men. In the house adjoining are fifty beds for their use.

In 1902, additional property and funds were given to the Parish by Mr. Thomas for the erection of the new Sunday-school building, the Richard Newton Memorial, the main room of the old building being turned into a girls' gymnasium.

Twice after coming to Holy Apostles, the Rev. Nathaniel S. Thomas was elected a Missionary Bishop. The first election, to the District of Salina, Kansas, he declined, but the second one, to that of Wyoming, he accepted. He was consecrated in the Church of the Holy Apostles on May 6, 1909, one hundred and seventy-five vested clergy being in the procession, besides ten bishops.

The year 1909 was also the year of the death of Mr. George C. Thomas. Very naturally, and very properly, a very large part of the history of the Parish of the Holy Apostles, to which we have referred, is devoted to that remarkable layman. It is the most important thing in it, for while there are many great parishes in the country, there never has been but one Mr. Thomas.

MRS. GEORGE C. THOMAS



CHAPEL OF THE HOLY COMMUNION, PARISH HOUSE AND VICARAGE

In resolutions and minutes, in quotations from sermons and articles and from letters from many persons in this country and in England are preserved the impression Mr. Thomas made upon his contemporaries. Many interesting things are told about him. Many laymen have been devoted workers in their respective parishes; many others have been generous givers; Mr. Thomas was both, to an extraordinary degree. His continuous and munificent giving made the remarkable development of the parish and its chapels possible, but his example in the matter of devoted service was, if anything, even more valuable. One instance will illustrate his feeling in regard to attendance at services. A very prominent man in Philadelphia had asked a number of friends to his house to view some valuable paintings he had recently bought. Mr. Thomas' business associate, Mr. J. P. Morgan, was coming over with a party from New York. But Mr. Thomas was unable to be present, for it was a Wednesday evening, and he habitually consecrated that evening to the worship of God.

Few men have used their money more wisely or more usefully. In the neighborhood of the church in various directions were large numbers of miserable houses, stables, saloons, speak-easies, etc., harboring a debased population. In order to make the neighborhood one which would be atractive to a population from which the church could draw, Mr. Thomas purchased a great many properties, and built on them comfortable dwellings with modern improvements, and which attract a respectable and home-loving people.

The death of such a man was, of course, a great loss to the parish, but both the benefit of his gifts and the power of his example continue to be of incalculable help; and the parish is also very fortunate in having the unceasing interest and help of Mrs. Thomas, who does many of the things he would do if he were here.

It was also fortunate for the parish that its care fell into the hands of such a thorough man of affairs as the Rev. Wilson R. Stearly, who was elected rector in September, 1909. Skilfully were the new adjustments made, and rarely indeed is such marked administrative ability, scholarly attainments, great eloquence and a delightful personality found in one man. On July 5, 1912, he resigned, to become rector of St. Luke's, Montclair, N. J. Subsequently he became Bishop Suffragan, and then Bishop Coadjutor of Newark, N. J.

The Rev. Wm. T. Capers, son of the late Bishop of North Carolina, became rector in October, 1912. The next October he was elected Missionary Bishop of Spokane, but declined. Within a month he was elected Bishop Coadjutor of West Texas, which he accepted, taking his departure May 1, 1914. He was followed by the present rector, the Rev. Geo. H. Toop, D. D., who was born in England, but came to this country when eight years old. He studied at St. Stephen's College and at the Berkeley Divinity School, receiving from the former institution the degree of Doctor of Divinity in 1915. Before going to college he engaged in business for a few years.

Memorial Chapel of the Holy Communion.

As stated above, this work was started in 1886. In 1887 Mr. George C. Thomas and Messrs. Lemuel Coffin and Alexander Brown purchased a lot at Twenty-seventh and Wharton Streets on which Mr. Thomas caused to be erected a combined stone chapel and Sunday-school building. It was a thankoffering for the recovery of his son from an attack of appendicitis while at sea. A brass tablet contains the words: "To the Glory of God, and in humble acknowledgment of His sparing mercy with a sick child on the Great Deep. 'When thou passest through the waters, I will be with thee.'"

When the day of dedication came,

January 26, 1888, came with it also additional reasons for thankfulness. While the congregation was assembling, a carriage containing Dr. Cooper, Dr. Phillips Brooks and Dr. and Miss McVickar was struck on a railroad crossing on the way to the church, the driver badly hurt and the carriage demolished, but the occupants escaped without serious injury. News of the accident reached the congregation, and it is no wonder that deep emotion poured forth in the opening hymn:

"O bless the Lord, my soul,
His grace to thee proclaim;
And all that is within me, join
To bless His holy Name.

"He pardons all thy sins,
Prolongs thy feeble breath;
He healeth thine infirmities,
And ransoms thee from death."

Three years later Mr. and Mrs. Thomas built a separate building for the Sunday-school, as a memorial to his father and her father. In 1896, just six years after the work had been started, the communicants numbered 154, and the Sunday-school membership was about 500. Seldom has any missionary undertaking so quickly and so conclusively demonstrated the wisdom of those who planned it. One of the Vicars at the Chapel was the Rev. Wm. P. Remington, who was recently consecrated Bishop Suffragan of the Missionary District of South Dakota, but who has been released from his district until the war is over, in order that he may go as chaplain to the Mayo Brothers' Base Hospital to France, a position which he had taken before his election as Bishop.

Chapel of St. Simon the Cyrenian.

This work for colored people was started by the Rev. Henry L. Phillips, then rector of the Church of the Crucifixon, with a few members of that church and one Sunday-school scholar! A piece of ground was purchased at Twenty-second and Reed Streets, and a frame chapel built. In 1902 the work was placed under the care of the Church of the Holy Apostles, and in 1906 the Charles D. Cooper Memorial Building was opened for Sunday-school and parochial activities, the frame building continuing to be used for services.

A new chapel was built and dedicated by Bishop Rhinelander on October 18, 1914. One year ago the communicants numbered 546, and the Sunday-school scholars 742. In seven years there have been 443 baptisms, and 377 persons confirmed, an average of 54 yearly, and one year the remarkable number of 118. It is thus one of the most important parishes for colored people anywhere. Recently, because the work has outgrown the facilities of the Parish House, Mrs. Thomas bought and presented to the Chapel the house adjoining it.

NEW CHAPEL. ST. SIMON THE CYRENIAN

Chapel of the Mediator.
(George C. Thomas Memorial)

Fortunately the history of this work was very thoroughly covered in an illustrated article in this paper in the issue of December, 1916. We say "fortunately" because giving a connected account of the various events leading to the present situation is as difficult as assembling an intricate "puzzle picture." Suffice it to say that the old Parish of the Mediator, located at Nineteenth and Lombard Streets, sold its property in 1905, and began looking about for a new location. In June of that year it took over St. Anna's Mission at Fifty-sixth and Market Streets, but did not propose to locate at that place. When they undertook to find a new location they found more objections than sites.

While the Church of the Mediator was thus, like Noah's dove, without a place to rest, it, in turn, was taken over by the Church of the Holy Apostles. In the meantime the Church of the Reconciliation, which had developed from a Mission of the Convocation of West Philadelphia, and which had a frame building at Fifty-first and Spruce Streets, permitted itself to be merged with the Church of the Holy Apostles, the work to be known in the future as the Chapel of the Mediator. Thus this one enterprise really represents three. Shortly afterwards Mr. Thomas purchased additional ground, and the imposing parish house of the Mediator was opened for use on April 12, 1908.

In 1914 the Vestry of the Church of the Holy Apostles decided to proceed with the erection of a Chapel for the work, and it was also decided to make it a memorial to Mr. George C. Thomas, and the church at large was appealed to for funds, and from all over the land and across many seas contributions came in. But even so, it has required large gifts from Mr. Thomas' widow and family to make possible so fine and costly a memorial as the one planned. The cornerstone was laid on October 29, 1916.

In this account of the history of the Parish of the Holy Apostles, because of lack of space, scarcely any mention by name has been made of the numerous assistants and vicars who have had so great a part in all that has been accomplished. But as for them, are not their names and their deeds written in the book of the chronicles of the parish, to which we have referred?

GIRLS' FRIENDLY SOCIETY

A very interesting and instructive Conference for Associates in charge of classes for Candidates was held January 16th, when Miss Isabel Howell told how to especially interest the little children in the Patriotic League, and Mrs. Mosenbach talked of what they could do for the Red Cross. Miss Williamson, of Ivy Depot, gave a very interesting account of her work among the mountain children of Virginia, for whom the Candidates had worked last Lent.

The Annual Missionary Service for the Society in this diocese was held Sunday evening, January 27th, in the Parish House of St. Jude and the Nativity. Mrs. Wesley B. Connolly gave a most interesting account of the work at Valle Crucis School in North Carolina; and Bishop Hugh Burleson, of South Dakota, gave a wonderful insight into the character of the Indians, their deep religious feeling, and the quick way they respond to right influences brought to bear upon them, which might well put to shame many a white man. The Indians and the Mountain Whites are two of the subjects for which the Society is asked to work during this Lent.

On account of the great uncertainty of the coal supply it was decided best to omit the Quiet Day which had been announced for February 26th.

THE CONFESSION OF A QUAKER

By Geo. A. Barton, Ph.D. LL. D.

[Reprinted from *The Outlook*]

In these perilous days, when intrigue, which seeks to debauch by treachery everything that brutal armies, Zeppelins, and piratical submarines cannot reach, is seeking to use the I. W. W., pacifists, and even Quakers, for the attainment of certain ends, it appears to be the duty of every loyal man who can say anything to hearten those who are struggling for the preservation of our liberties and civilization, and to preserve in the world some sort of ethics higher than those of the jungle, to speak out. It is this sense of duty to the Nation and to humanity that calls forth the following confession of faith.

The writer is a birthright Friend, and has been also a Friend by conviction. For years he has been a minister in the Society. He has until recently, with the leaders of his denomination, held the view that all war is unchristian. In the manner of many intelligent Christians, he held this tenet without ever having thought the matter through in a completely searching way. He lived through the Spanish-American War, but there was nothing in that war which compelled a re-examination of the basis of his belief. A large part of the impetus of that war arose from the unchristian desire for vengeance for the deaths caused by the explosion of the Maine. "Remember the Maine!" seemed to him a particularly unchristian battle-cry.

The present war has, however, caused a re-examination. Evidence accumulates that the war was started by what Dr. van Dyke has happily called the "Potsdam gang" for motives of international robbery and murder. With unexampled patience and Christian forbearance, President Wilson for nearly three years sought by moral suasion to deter this "gang" from its fell purpose, without avail. They counted on his patience as an instrument for the accomplishment of their ends and went steadily forward enslaving small nations, giving their women over to rape and slaughter, making war on non-combatants, wantonly murdering with Zeppelin and submarine, systematically subverting almost every detail of the slowly evolved code of ethics as understood by Christian peoples. This condition compelled the writer to ask himself the searching question whether it was wrong for his country to join the vigilance committee of the Allied nations in restraining this international bandit. In seeking the answer he naturally went to the Scriptures, to the scientific study of which he had for many years been devoted.

The corner-stone of the defense of the Quaker testimony against war has been the command, "Thou shalt not kill." This is taken by them to be a command of universal sweep—a command that admits of no exceptions. It is a part of the Decalogue. But scholarly research makes it clear that this Decalogue was when given, meant for Israelites only No Old Testament saint dreamed of applying it beyond the nation. It was moreover, addressed only to the heads of Hebrew families. Within the nation it was applicable only to them. This is the meaning in every instance of the "thou." "Thou shalt honor thy father and thy mother" was not given for boys and girls, but for men to their aged parents. Children obeyed as a matter of course, but parents weakened by age might not be honored. "Thou shalt not covet thy neighbor's wife" shows that it was not addressed even to grown women, for nothing in it prohibits a woman from coveting her neighbor's husband! It was addressed to the responsible heads of families to regulate their conduct within the nation. As the heads of families were responsible for their women and children, the Decalogue may nevertheless be said to have regulated ideals of life within Israel. It was, however, never understood to forbid a community from removing an individual who threatened the integrity of its life, for the law provided that these should be put to death by stoning—a process in which a whole community shared. What the Decalogue was understood to forbid was killing to gratify private grudges.

Just as it did not prevent capital punishment within the nation, so no holy man of the Old Testament period thought that it applied to war. War was by them cheerfully waged in the name of the very God who had, as they believed, given them this Decalogue.

This command Jesus quoted in Matthew v. 21, not to say that its application is of universal scope, but that *hatred is sin!* The taking of life without hatred incident to the restraining of a murderer from his criminal act or of a robber nation from subverting the institutions and ethics of the civilized world Jesus does not here condemn.

Later (Matthew v. 38) Jesus quotes the law of blood revenge and after the quotation says: "But I may say unto you, Resist not him that is evil: but whosoever smiteth thee on the one cheek turn to him the other also."—words that have been the citadel of non-resisters from the Quakers to Tolstoy. Did he mean the words to be taken literally? To do so would cripple every effort for social and industrial reform, would abolish every police force in the world, and of course would make war impossible for his disciples. He clearly did not mean them to be taken literally, for when he was himself smitten he did not turn the other cheek, but calmly rebuked the smiter and demanded justice (John xviii. 23). A. H. Rihbany, born and reared in the Lebanon, says in his "Syrian Christ," page 115: "A Syrian's chief purpose in a conversion is to convey an impression by whatever suitable means, and not to deliver a message in scientifically accurate terms. He expects to be judged, not by what he *says*, but by what he *means*." Jesus was a Syrian, and it is clearly the duty of his disciples to employ every means at their disposal to find out what he meant before committing him to the enunciation of a law that would place all the best things of life at the mercy of thugs and lunatics.

Throughout the last half of the Fifth Chapter of Matthew Jesus is engaged in teaching that the sin does not consist in the mere outward act, which is its outgrowth, but in the inner purpose of the soul. Hate, not simply killing; lust, not an external act only; having two standards of honor, not the mere uttering of a legal oath—these are, according to him, the essence of sin. Every consideration of sound exegesis indicates that here he was teaching in a striking Syrian fashion that revenge is wrong, and even resistance which springs from mere anger; that a Christian should always, even under the most personal provocation, be master of his own spirit. To interpret the words so as to make Jesus command us to stand by and see a murderer kill a woman or child and lift no hand, or to command us to make no effort to restrain robber nations from working their murderous wills on Serbia and Belgium, is to do Jesus gross injustice.

It is cause for gratitude that there is growing among men a new sense of the sacredness of human life. The Friends have long tried to live so as to express to the world their sense of its sacred value. They have, some of them, heroically suffered in this endeavor. Socialists and others have now grasped the truth. A proper appreciation of this promises in time to ameliorate many human wrongs. To hold, however, that life is so sacred that man may *never* take it is to distort the truth. It makes the possession of physical life of more value than liberty, justice and right. The evolutionary process has been God's method of creation. That process involved the taking of many lives by other finite beings. They were God's agents in carrying on the evolutionary process. Christ brought to earth the ideal of a universal brotherhood. When his spirit and that ideal rule all hearts, it will never be necessary for a human life to be taken by men in the interest of society. We are in a transition period; the Christian ideal has not yet influence with all men. Until it has we must still believe that the forces which, with divine sanction,

have ruled brute force during the evolutionary process still have the divine sanction, when for the preservation of all that is sacred brute force must needs be restrained. God himself takes every life that he gives. He does not hesitate for wise purposes to take many lives prematurely. He nevertheless does it without hate and without a desire for revenge, all the time "making his sun to rise on the evil and on the good." Jesus commanded us to be perfect *as* the Father is perfect, not more perfect than God! While a due sense of the rights of humanity and the worth of human life demands that no life should be sacrificed until every effort has been made to redeem it and make it helpful to the world, the writer finds no warrant in Scripture or in reason for believing that when men have unmistakably and irrevocably set themselves to destroy others it is not righteous to go even to the limit of taking life to restrain them.

Jesus said: "He that hath seen me hath seen the Father." Christians recognize in him the revelation of a tenderness in God that nature did not reveal. The knowledge that "God is love" we owe to Jesus. The extreme pacifist, however, takes the fragmentary account of the life and sayings of Jesus given us in the Gospels as the full revelation of Christ, and hence of the Christlikeness of God. Ought we not, however, to turn the principle about, and to learn from God as he is revealed in nature something of the Godlikeness of Christ, concerning which the Gospels are almost silent? The man of Nazareth was tender, but he was also strong. He could weep with mourners, but he could utter indignant words to hypocrites. Was he not, if we knew him completely, a worthy son of that Father who is tenderly present with the dying sparrow, but who nevertheless, for wise ends, sacrifices numerous individuals that the type may perisist?

Jesus once declared concerning a centurion that his faith was superior to any that he had found in Israel. He did this without condemning the centurion's profession. He declared in the synagogue at Nazareth that he came to fulfill certain great words of Isaiah Ixi, among which were the words, "to proclaim release to the captives." In the Greek of Luke as in the Hebrew of Isaiah, the word rendered "captives" means "captives taken in war."

When such considerations are taken into account, the writer is compelled to believe that the Allies engaged in the present war in accordance with the mind of Christ, and that it is his duty as a Christian man, although he abhors slaughter, to lend what little influence he may possess to the support of the Government in its struggle for world righteousness.

A favorite saying of the late Professor J. H. Thayer, of Harvard, was "Every error is a truth abused." The intellectuals in Germany illustrate this by believing in a God who is completely revealed in the biological struggle. He is without compassion. With Him might makes right. The extreme pacifist illustrates it in holding that the will of God is completely revealed in one or two figurative saysings of Jesus. The wise man opens his mind to *every* source of knowledge concerning the Infinite. He believes in a God whose handiwork is the universe, the window and strength of whose purpose are revealed in the evolutionary process of the ages, but whose humanity, tenderness, and love are revealed in Jesus Christ—a God who is leading the world toward Jesus' goal of brotherhood and peace, not through the agency of magic or miracle, but by the process of spiritual regeneration and social evolution.

THE BOHLEN LECTURES FOR 1918

The Rev. Joseph Cullen Ayer, Ph. D., S. T. D.

"The Constitution of the Medieval National Church."

In Holy Trinity Parish House.

February 25th—"The Church in the Feudal State."

The "Owned Church" as a principle of ecclesiastical organization: Monasteries brought under the same principle by commendation: Bishops' churches, or sees, likewise become feudalized: Basis of royal authority in the control of the feudalized Church: First realization in Germany: Military aid furnished by the Church: Regalian and other rights over ecclesiastical property, England, France and Germany: Universality of these principles.

March 4th—"Taxation of the National Church by the State."

Feudal theory of the maintenance of the State: Need of extraordinary sources of revenue: Beginnings of taxation: The Church, the crusades and taxation: Papal part in the taxation of the National Church by the State: Struggle in France and England over taxation of ecclesiastical property: Rise of Convocation: Corresponding development in France.

March 11th—"The Courts of the National Church."

The Penitential Discipline and the Courts Christian: The Church's claim to cognisance of cases involving the Faith, the Sacraments, and sin: Claims to jurisdiction based upon the person involved: Extension of ecclesiastical jurisdiction: Conflicts with secular courts: Varying interpretation in different nations of the competence of the rival jurisdictions: Attempts of the crown in England and France to gain appellate jurisdiction.

March 18th—"The Councils and Legislation of National Churches."

Councils in the ecclesiastical administration: Diocesan and provincial councils: Exceptional character of national councils: Legislative activity of local councils: Necessary limitations: Relation of local canons to the Common Law of the Church: Consuetude and desuetude in Canon Law: Local legislation of the National Church in the later Middle Ages: Codifications of local Canon Law in the fifteenth century in England and on the Continent.

March 25—"National Churches and the Roman See."

Effects of the Hildebrandine Reforms: The Church as an international institution: Feudalization of the church under the Roman See: Attempts of the State to resist increase of papal authority: How far was this the action of the "National Church?" Praemunire in England: Similar enactments on the Continent: The "Placet:" New theories of Church and State: Nationality at Constance: Limitations of the principle: The Pragmatic Sanction of Bourges, 1438: Situation in Germany and England immediately before the Reformation.

With February the Rev. Edward J. McHenry completed his fifteenth year as rector of the Church of the Holy Comforter, Forty-eighth Street and Haverford Avenue. In the current number of the parish magazine some interesting statistics are printed to show the commendable advance made in this period. In 1893 there were in the parish approximately 50 families, as against 300 today; the communicants then numbered about 125, as against the 350 of today; the Sunday School had about 80 enrolled, while the present number is about 250; then the annual income was about $900, while this past year the figures show receipts by the Church Treasurer of $3800. All this has been in the midst of a greatly fluctuating population and a neighborhood that, especially in the last few years, has greatly changed.

The Rev. Ralph A. Weatherly, who has been doing such excellent work at the Chapel of the Incarnation, Drexel Hill, has accepted a curacy at Drifton, Diocese of Bethlehem, under the rectorship of Rev. James P. Ware. The Chapel has been fortunate in securing, through the good offices of the Bishop Suffragan, the temporary services of Rev. William R. Turner, of Overbrook, who has thrown himself heartily into the work.

Diocese of Pennsylvania

Parochial Shares in the Apportionments, 1918

The accompanying schedule is the same in arrangement as that issued last year. And the bases and the parochial shares for *general* objects are here (with one correction) repeated. It should be remembered that the apportionment for General Missions is for a period of *fourteen* months, ending December 31, 1918. The parochial shares for *diocesan* objects were ordered by the last Convention to be for the last *eight* months of 1917. In this schedule these shares for this entire year have been obtained from those of the last eight months by multiplying each by 1.500826.

The necessity for adopting this course will be manifest when it is realized that a new apportionment based upon the reports to be returned by February 1, 1918, could not be published at a very early date. It was also thought advisable by the Committee on the Calculation of the Apportionments to prepare a tentative apportionment for 1919, from the new reports, and to submit it to the next Convention for consideration.

The bases for the apportionments of this schedule were determined from the parochial reports to the last Convention which were in the hands of the Secretary of the Convention by May 25, 1917, and otherwise they are the bases of 1916. The cases where it was necessary to use the bases of 1916 are marked with an asterisk (*). In one case (marked †), the committee used the income factor for 1916, while the expense factor is from the report to the Convention of 1917.

In determining the income factors, the committee, in the absence of instructions, thought it wise to exempt in all cases the amounts reported for the Church Pension Fund. The bases are therefore as follows: The *income factor* is determined from the receipt side of the parochial reports, by deducting from the total of receipts for all purposes, the items "income from investments, ground rents, etc.; aid received from without the parish; loans; receipts for endowment fund; for extraordinary repairs; for permanent improvements; for payment of principal of mortgage; for support of parish mission stations; and amounts reported for the Church Pension Fund." The *expense factor* includes the amounts paid for salaries of ministers; for music and bell ringing; for fuel and lighting; for the care of church and parish buildings and grounds and ordinary repairs of the same; without any exemptions.

The parochial shares have been computed by the formulæ—

$$s = .3079428 \sqrt{xy + 9000000} - 923.828$$

$$t = .2403909\, s \qquad u = .0294597\, s \qquad v = .0035351\, s$$

in which

x = the income factor,
y = the expense factor,
s = the parochial share of the apportionment for General Missions,
t = the parochial share of the Diocesan Missionary Budget,
u = the parochial share for the Diocesan Board of Religious Education,
and v = the parochial share for the work of the Diocesan Social Service Commission.

The parochial share for the Joint Commission on Social Service is obtained by multiplying the parochial share for General Missions as determined in 1916 by .0100289.

GEORGE G. BARTLETT,
GEORGE R. BOWER, *Secretary*,
WALTER A. MÁTOS, *Chairman*,
} *Committee.*

	Bases		Parochial Shares				
	Income Factor	Expense Factor	General Missions	Diocesan Missions	Religious Education	Social Service	
						Dioce san	General
1. *Frosty Hollow, St. Giles's	$58.88	$35.57	$0.11	$0.03	..	..	..
2. *Centre Hill, Trinity	26.00	200.00	.27	.06	$0.01	..	..
3. *Dolington, St. Wilfred's	109.31	80.00	.45	.11	.01	..	..
4. *West Vincent, St. Andrew's	27.95	585.81	.84	.20	.02	..	$0.01
5. McKinley, St. Andrew's	215.18	116.73	1.29	.32	.04	..	.04
6. *Philadelphia, St. Titus's	89.58	500.00	2.30	.56	.07	$0.01	.02
7. *Philadelphia, St. Andrew's-in-the-Field, Somerton	237.18	223.50	2.72	.66	.08	.01	.02
8. Chester, St. Mary's	156.27	495.60	3.97	.96	.12	.01	..
9. *New London, St. John's (Kelton)	234.85	377.93	4.54	1.10	.13	.02	.04
10. Quakertown, Emmanuel	410.69	285.76	6.00	1.44	.18	.02	.47
11. *Hulmeville, Grace	424.76	342.05	7.43	1.79	.23	.03	.06
12. *Southampton, St. Columba's	410.07	356.63	7.48	1.80	.23	.03	.06
13. Fallsington, All Saints' Memorial	467.20	402.66	9.61	2.31	.29	.03	.09
14. Philadelphia, St. Cyprian's, Elmwood	264.22	764.76	10.31	2.48	.30	.03	..
15. †Pequea, St. John's (Compass)	337.18	620.00	10.67	2.57	.32	.04	.12
16. Concord, St. John's	240.44	887.05	10.88	2.61	.32	.04	.20
17. Philadelphia, St. George's, Venango	776.70	279.78	11.09	2.67	.33	.04	.12
18. Philadelphia, L'Emmanuello	159.76	1,500.00	12.22	2.94	.36	.05	.09
19. Great Valley, St. Peter's	383.87	715.84	14.00	3.36	.41	.05	.26
20. Kennett Square, Advent	482.59	713.47	17.51	4.20	.51	.06	.17
21. *Morrisville, Incarnation	566.81	747.20	21.49	5.16	.63	.07	.18
22. *Warwick, St. Mary's	505.36	881.92	22.60	5.43	.66	.07	.20
23. Perkiomen, St. James's	316.54	1,567.62	22.94	5.51	.68	.08	.13
24. Gulph Mills, Trinity	433.80	1,200.00	26.34	6.33	.78	.09	.36
25. *Cheltenham, Trinity	848.76	655.68	28.13	6.75	.83	.10	.24
26. *Marcus Hook, St. Martin's	704.03	832.65	29.61	7.11	.87	.11	.25
27. Parkesburg, Ascension	1,051.28	663.33	35.12	8.44	1.04	.12	.25
28. *Hatboro, Advent	980.23	767.32	37.83	9.10	1.11	.13	.32
29. Eddystone, St. Luke's	513.83	1,466.00	37.88	9.11	1.11	.13	.16
30. *Royersford, Epiphany Memorial	566.45	1,414.00	40.23	9.67	1.19	.14	.34
31. *Philadelphia, Advent, Northern Liberties	393.56	2,085.84	41.21	9.91	1.22	.15	.35
32. Centreville, Trinity (Buckingham)	723.69	1,339.51	48.48	11.65	1.43	.16	.34
33. Philadelphia, St. Gabriel's, Feltonville	1,483.21	683.37	50.63	12.17	1.49	.18	.65
34. *Eddington, Christ	929.71	1,295.23	59.86	14.39	1.77	.21	51
35. Philadelphia, House of Prayer, Branchtown	838.11	1,541.78	64.10	15.41	1.89	.23	.60
36. Upper Providence, St. Paul's Memorial (Oaks)	1,323.91	1,045.71	68.51	16.47	2.02	.24	.46
37. Honeybrook, St. Mark's	1,034.97	1,359.81	69.60	16.73	2.06	.24	.41
38. Willow Grove, St. Anne's	857.62	1,662.04	70.47	16.94	2.07	.25	.41
39. Langhorne, St. James's	1,231.89	1,206.93	73.39	17.64	2.16	.26	.19
40. Philadelphia, Saint Sauveur	775.00	1,942.21	74.27	17.85	2.19	.26	.42
41. Yardley, St. Andrew's	1,224.72	1,257.05	75.90	18.24	2.24	.27	.62
42. Lansdale, Holy Trinity	1,049.80	1,628.50	83.93	20.18	2.48	.30	1.02
43. Clifton Heights, St. Stephen's	1,196.14	1,508.31	88.37	21.24	2.59	.31	.21
44. Chester, St. Luke's	1,596.66	1,220.35	95.11	22.86	2.81	.34	.83
45. Philadelphia, All Souls'	785.68	2,521.84	96.64	23.23	2.85	.34	.81
46. Philadelphia, Phillips Brooks Memorial Chapel	705.00	2,811.00	96.65	23.23	2.85	.34	.48
47. Philadelphia, St. Michael and All Angels'	1,264.32	1,590.00	97.98	23.55	2.88	.34	.91
48. West Whiteland, St. Paul's (Glen Loch)	1,540.94	1,406.34	105.23	25.30	3.10	.37	.43
49. *Newtown, St. Luke's	1,465.38	1,494.72	106.30	25.55	3.21	.39	.91
50. Philadelphia, Transfiguration	1,385.65	1,772.89	118.48	28.48	3.49	.42	1.26
51. Swarthmore, Trinity	1,482.29	1,664.64	118.98	28.60	3.50	.42	.88
52. Rockdale, Calvary	1,554.51	1,602.33	120.04	28.86	3.54	.42	1.09
53. Weldon, St. Peter's	1,085.13	2,302.10	120.37	28.94	3.54	.42	1.22
54. Philadelphia, St. Alban's, Roxborough	1,620.34	1,542.34	120.41	28.95	3.54	.42	.98
55. Philadelphia, St. Bartholomew's, Wissinoming	1,494.56	1,694.68	121.95	29.31	3.59	.44	1.09
56. Collingdale, Trinity	1,342.00	1,895.83	122.46	29.44	3.60	.44	1.25
57. Philadelphia, St. Barnabas's, Germantown	1,479.28	1,762.06	125.28	30.12	3.69	.44	1.53
58. Philadelphia, Messiah, Port Richmond	1,611.98	1,655.65	128.09	30.79	3.77	.45	1.00
59. Prospect Park, St. James's (Moores)	2,014.12	1,356.50	130.94	31.48	3.85	.46	1.29
60. Highland Park, Holy Sacrament	1,458.63	1,875.02	131.07	31.51	3.86	.46	.76
61. Philadelphia, St. John the Evangelist, Southwark	1,628.71	1,696.30	132.32	31.81	3.90	.47	.34
62. Philadelphia, St. John's, Northern Liberties	1,032.97	2,693.38	133.19	32.02	3.92	.47	.20
63. Morton, Atonement	1,889.89	1,521.87	137.40	33.03	4.05	.48	.73

	Bases		Parochial Shares				
	Income Factor	Expense Factor	General Missions	Diocesan Missions	Religious Education	Social Service	
						Diocesan	General
64. Bristol, St. James's	$1,919.77	$1,526.43	$139.82	$33.61	$4.12	$0.50	$1.14
65. Philadelphia, St. Luke's Memorial, Bustleton	2,013.54	1,508.16	144.55	34.75	4.26	.51	1.42
66. Bristol, St. Paul's	1,884.43	1,660.81	148.67	35.74	4.38	.53	2.20
67. Norwood, St. Stephen's	2,162.02	1,477.57	151.53	36.43	4.46	.54	1.32
68. Philadelphia, St. Monica's	1,828.05	1,881.77	162.30	39.01	4.78	.57	.57
69. Darby, All Saints'	1,990.96	1,944.75	180.99	43.51	5.32	.64	1.62
70. Philadelphia, Crucifixion, Moyamensing	1,516.99	2,598.24	183.97	44.23	5.41	.65	1.53
71. Doylestown, St. Paul's	2,342.18	1,752.90	190.98	45.91	5.63	.68	1.50
72. Downingtown, St. James's	2,218.45	1,902.98	195.90	47.09	5.77	.69	1.34
73. Philadelphia, St. John Chrysostom	2,460.07	1,754.01	199.85	48.04	5.88	.70	1.85
74. Philadelphia, St. John the Baptist, Germantown	1,940.96	2,261.80	203.01	48.80	5.97	.72	1.42
75. Philadelphia, Emmanuel, Kensington	2,406.19	1,865.00	207.10	49.79	6.11	.73	2.05
76. Philadelphia, St. Stephen's Manayunk (Wissahickon)	2,628.28	1,742.18	210.93	50.71	6.21	.75	1.76
77. Philadelphia, Trinity, Southwark	2,204.80	2,161.06	218.66	52.56	6.44	.77	2.31
78. Philadelphia, St. Ambrose's	2,390.45	2,138.02	232.94	56.00	6.86	.86	1.89
79. Philadelphia, St. Alban's, Olney	2,846.70	1,965.36	252.61	60.72	7.44	.89	2.34
80. Philadelphia, St. Thomas's	2,766.69	2,023.25	252.73	60.75	7.44	.89	2.71
81. Philadelphia, St. Augustine's	2,097.78	2,683.58	254.01	61.06	7.47	.90	1.52
82. Upper Merion, Christ	2,549.03	2,309.08	264.29	63.53	7.79	93	2.41
83. Philadelphia, Christ, Franklinville	2,620.82	2,258.62	265.90	63.92	7.83	.94	1.83
84. Philadelphia, St. Bartholomew's	2,719.12	2,306.11	278.54	66.96	8.21	.99	3.14
85. Philadelphia, Holy Innocents', Tacony	2,802.16	2,253.52	281.27	67.62	8.28	.99	1.94
86. Valley Forge, Washington Memorial	2,553.76	2,491.66	283.18	68.07	8.34	1.00	1.88
87. Philadelphia, St. George's, Richmond	2,829.21	2,344.35	293.72	70.61	8.65	1.03	2.12
88. Philadelphia, St. Barnabas's, Kensington	2,855.55	2,374.00	299.41	71.98	8.82	1.06	1.83
89. Philadelphia, Good Shepherd, Kensington	2,739.59	2,515.43	303.75	73.02	8.95	1.07	2.66
90. Philadelphia, St. George's	3,210.51	2,249.86	316.50	76.09	9.32	1.12	2.48
91. Philadelphia, St. Paul's, Aramingo	2,776.00	2,641.60	320.70	77.09	9.45	1.14	2.38
92. Wynnewood, All Saints'	3,210.63	2,297.90	322.40	77.50	9.50	1.14	2.37
93. Philadelphia, Emmanuel, Holmesburg	3,011.62	2,472.44	324.99	78.13	9.57	1.15	2.59
94. Philadelphia, St. James's, Hestonville	3,192.77	2,450.90	339.31	81.57	10.00	1.20	2.55
95. Philadelphia, Holy Comforter, West Phila	3,423.68	2,334.89	345.63	83.09	10.18	1.22	3.11
96. Philadelphia, St. Barnabas's, Haddington	3,004.43	2,761.11	356.84	85.78	10.51	1.26	3.77
97. Philadelphia, St. Elisabeth's	3,447.40	2,413.30	357.73	86.00	10.54	1.26	3.75
98. Rockledge, Holy Nativity Memorial	1,971.46	4,234.31	358.77	86.25	10.57	1.27	3.06
99. Pottstown, Christ	3,398.84	2,539.29	369.19	88.75	10.88	1.31	2.99
100. Radnor, St. Martin's	3,558.74	2,520.85	381.61	91.74	11.24	1.35	3.76
101. Philadelphia, Zion, South Penn Township	3,468.97	2,605.10	384.00	92.31	11.31	1.36	5.16
102. *Philadelphia, Calvary	3,260.45	2,852.37	393.51	94.60	11.59	1.40	3.38
103. Philadelphia, Holy Trinity Memorial Chapel	852.00	11,071.00	398.27	95.74	11.73	1.41	4.39
104. *Media, Christ	3,416.65	2,835.00	407.33	97.92	12.00	1.44	3.50
105. Philadelphia, St. Stephen's, Bridesburg	3,791.63	2,696.39	426.34	102.49	12.56	1.50	3.05
106. Coatesville, Trinity	3,879.40	2,642.93	427.37	102.74	12.59	1.52	4.51
107. Ambler, Trinity Memorial	3,233.66	3,192.00	429.78	103.32	12.66	1.52	2.16
108. *Radnor, St. David's	3,418.16	3,278.34	460.40	110.68	13.56	1.62	3.95
109. Philadelphia, Trinity, Oxford	3,409.35	3,290.37	460.82	110.78	13.61	1.63	7.12
110. Philadelphia, Holy Comforter Memorial	2,284.94	4,963.90	465.06	111.80	13.70	1.64	3.22
111. Gwynedd, Messiah	4,096.03	2,787.99	467.71	112.43	13.78	1.65	4.39
112. Philadelphia, Free Church of St. John	4,189.81	2,859.26	486.66	116.99	14.34	1.73	4.30
113. Philadelphia, St. David's, Manayunk	3,398.70	3,723.81	509.12	122.39	15.00	1.80	4.77
114. *Philadelphia, St. James's, Kingsessing	4,530.00	2,830.00	514.63	123.71	15.16	1.82	4.41
115. Philadelphia, St. Nathanael's	4,059.61	3,163.76	515.41	123.90	15.19	1.82	3.63
116. Philadelphia, All Saints', Moyamensing	4,105.06	3,420.25	554.31	133.25	16.33	1.97	5.01
117. Philadelphia, All Saints', Lower Dublin (Torresdale)	4,967.78	3,001.37	581.95	139.90	17.15	2.06	3.01
118. Ridley Park, Christ	5,425.14	2,970.59	619.44	148.91	18.25	2.19	5.52
119. *Norristown, All Saints'	5,525.53	3,034.55	639.34	153.69	18.84	2.26	5.49
120. Philadelphia, Epiphany, Sherwood	5,946.98	2,845.85	644.09	154.83	18.93	2.28	5.45
121. Lower Merion, St. John's	4,971.30	3,495.98	657.80	158.13	19.38	2.33	4.39
122. Philadelphia, St. Paul's Memorial (Fifteenth and Porter Streets)	4,785.90	3,775.52	678.34	163.07	19.98	2.40	5.09
123. Philadelphia, St. Martin's, Oak Lane	5,295.60	3,523.50	695.89	167.28	20.50	2.46	5.82
124. Philadelphia, Annunciation	4,877.97	3,837.75	697.50	167.67	20.55	2.46	6.30
125. Philadelphia, Gloria Dei, Southwark	4,764.99	3,960.57	701.92	168.74	20.68	2.48	3.95

	Bases		Parochial Shares				
	Income Factor	Expense Factor	General Missions	Diocesan Missions	Religious Education	Social Service	
						Diocesan	General
126. Wyncote, All Hallows'	$5,146.92	$3,987.95	$749.47	$180.16	$22.08	$2.65	$6.03
127. *Philadelphia, St. Simon the Cyrenian	5,400.97	3,808.69	750.73	180.47	22.12	2.66	6.44
128. Philadelphia, Redemption	5,253.94	3,979.31	760.23	182.75	22.40	2.69	5.24
129. *Philadelphia, St. James the Less, North Penn Township	3,621.40	6,161.24	799.34	192.15	23.55	2.82	6.86
130. Philadelphia, Christ Church Chapel	4,767.32	4,829.04	817.58	196.54	24.09	2.90	7.08
131. Philadelphia, St. Luke's (Kensington)	5,465.30	4,296.87	831.27	199.83	24.49	2.94	6.68
132. Philadelphia, Chapel of the Prince of Peace	4,268.60	5,653.56	848.72	204.03	25.00	3.00	9.18
133. *Phœnixville, St. Peter's	6,308.15	4,014.52	880.31	211.62	25.93	3.11	7.55
134. Philadelphia, St. Andrew's (Eighth Street)	5,225.37	5,326.34	945.06	227.18	27.84	3.35	7.62
135. Philadelphia, Covenant	6,747.30	4,201.77	958.17	230.33	28.23	3.39	9.14
136. Whitemarsh, St. Thomas's	6,349.20	4,579.82	976.41	234.72	28.76	3.45	6 93
137. West Chester, Holy Trinity	7,408.63	3,938.55	978.93	235.33	28.84	3.46	8.18
138. Philadelphia, St. Matthias's, Spring Garden	6,225.06	4,807.11	997.41	239.77	29.38	3.53	9.55
139. Conshohocken, Calvary	6,293.38	4,809.07	1,005.80	241.79	29.63	3.56	9.19
140. Philadelphia, Epiphany, Germantown	7,068.26	4,304.03	1,009.65	242.71	29.74	3.57	5.80
141. Philadelphia, Ascension	6,837.48	4,526.44	1,022.54	245.81	30.12	3.62	9.62
142. Paoli, Good Samaritan	6,644.14	4,716.52	1,031.96	248.07	30.40	3.65	6.57
143. Norristown, St. John's	6,488.76	4,996.53	1,058.07	254.35	31.17	3.74	14.12
144. Lansdowne, St. John the Evangelist	8,267.08	4,115.37	1,096.01	263.47	32.29	3.87	12.65
145. Philadelphia, St. Simeon's Memorial	6,391.10	5,411.98	1,109.26	266.65	32.68	3.92	9.54
146. *Philadelphia, St. Jude and the Nativity	4,943.84	7,019.31	1,111.91	267.29	32.76	3.93	9.54
147. *Philadelphia, Memorial Chapel of the Holy Communion	5,188.71	6,704.02	1,113.84	267.76	32.81	3.93	9.56
148. Philadelphia, Grace	4,159.07	8,710.95	1,147.17	275.77	33.80	4.05	9.14
149. Philadelphia, St. Michael's, Germantown	7,873.71	4,824.40	1,187.01	285.34	34.97	4.20	9.87
150. Philadelphia, St. Philip's	7,080.99	5,560.14	1,217.90	292.77	35.88	4.31	10.48
151. Philadelphia, St. Timothy's, Roxborough	9,177.61	4,712.39	1,203.08	313.01	38.36	4.61	11.58
152. *Philadelphia, Chapel of the Mediator	8,655.55	5,624.35	1,414.95	340.14	41.68	5.00	12.14
153. *Philadelphia, St. Andrew's, West Philadelphia	9,218.55	5,748.08	1,500.69	360.75	44.21	5.30	12.88
154. Philadelphia, St. Mark's, Frankford	10,195.50	5,391.94	1,539.20	370.01	45.34	5.43	17.68
155. Philadelphia, Advocate Memorial	7,659.88	7,500.93	1,586.54	381.39	46.74	5.61	15.94
156. Ardmore, St. Mary's	9,609.51	6,134.99	1,614.68	388.15	47.57	5.70	14.34
157. Philadelphia, Resurrection, Rising Sun	11,442.22	5,166.07	1,617.61	388.86	47.65	5.72	13.95
158. Philadelphia, Atonement Memorial	11,096.00	5,519.00	1,657.00	398.33	48.81	5.85	13.98
159. Chester, St. Paul's	10,939.77	5,933.85	1,723.67	414.36	50.78	6.09	16.00
160. Philadelphia, Christ Church	7,983.13	8,267.38	1,743.03	419.01	51.35	6.15	17.03
161. Philadelphia, Incarnation	9,837.06	6,729.11	1,746.49	419.84	51.45	6.17	14.26
162. Wayne, St. Mary's Memorial	11,329.07	5,935.55	1,765.07	424.31	52.00	6.24	16.03
163. Bala, St. Asaph's	10,106.22	7,055.16	1,835.68	441.28	54.08	6.48	14.23
164. Jenkintown, Our Saviour	10,708.98	6,964.75	1,891.54	454.71	55.72	6.68	16.17
165. Philadelphia, Grace, Mt. Airy	12,722.86	6,968.20	2,119.29	509.46	62.43	7.49	18.79
166. Philadelphia, Christ, Germantown	10,884.00	8,291.35	2,143.92	515.38	63.16	7.58	15.77
167. Philadelphia, St. Matthew's, Francisville	12,813.25	7,599.94	2,252.32	541.43	66.35	7.96	18.55
168. Cheltenham, St. Paul's	13,550.57	8,008.71	2,414.51	580.42	71.13	8.54	21.99
169. Rosemont, Good Shepherd	16,141.83	7,912.18	2,676.83	643.48	78.86	9.46	18.30
170. Philadelphia, St. Mary's, Hamilton Village	14,308.65	9,463.93	2,776.82	667.52	81.80	9.82	20.11
171. Philadelphia, St. Peter's, Germantown	16,827.33	10,128.23	3,201.12	769.52	94.30	11.32	28.90
172. Philadelphia, St. Paul's Memorial, Overbrook	17,891.37	10,057.70	3,309.08	795.47	97.48	11.70	26.26
173. Lower Merion, Redeemer (Bryn Mawr)	16,974.30	10,969.00	3,378.47	812.15	99.53	11.94	29.18
174. Philadelphia, Calvary, Germantown	18,612.86	11,193.53	3,615.94	869.24	106.52	12.78	32.79
175. Philadelphia, St. Luke's, Germantown	19,592.89	12,427.77	3,969.42	954.21	116.94	14.03	31.09
176. Philadelphia, The Saviour	22,195.65	12,137.01	4,208.47	1,011.68	123.98	14.88	40.76
177. Philadelphia, St. Clement's	21,692.40	12,626.05	4,255.56	1,023.00	125.37	15.04	33.91
178. Philadelphia, St. Martin-in-the-Field	29,026.44	11,158.56	4,694.69	1,128.56	138.30	16.60	37.71
179. *Philadelphia, St. Peter's	23,138.53	14,992.09	4,885.57	1,174.44	143.93	17.27	41.92
180. Philadelphia, St. Paul's, Chestnut Hill	26,103.85	13,440.58	4,917.77	1,182.18	144.88	17.39	41.98
181. Philadelphia, St. Stephen's	21,946.93	16,190.81	4,954.08	1,190.91	145.95	17.54	36.96
182. Philadelphia, St. Mark's	29,459.63	12,243.78	4,997.15	1,201.27	147.21	17.67	50.10
183. *Philadelphia, Holy Apostles	32,380.65	17,553.53	6,475.74	1,556.71	190.77	22.89	55.56
184. Philadelphia, Holy Trinity	35,351.00	20,456.00	7,408.51	1,780.94	218.25	26.19	63.89
185. *Philadelphia, St. Luke and the Epiphany	30,385.73	26,047.59	7,788.69	1,872.33	229.45	27.53	66.83
186. Philadelphia, St. James's	40,396.84	27,934.20	9,461.90	2,274.55	278.75	33.45	65.51
Totals			$169,723.57	$40,800.00	$5,000.00	$600.00	$1,427.04

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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1. **To promote Unity of Diocesan Life**
   - (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   - (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   - (*a*) By publishing reports and appeals.
   - (*b*) By recording current news and events.

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Confirmation Appointments for March and April

Below will be found a portion of the Schedule for Confirmation Appointments for 1918. It will be noticed that the Visitations are arranged virtually in geographical order, the country districts being visited in the open Fall, Spring and Summer, when the roads and weather are best, while the stations in the city are taken in the Winter, where bad weather is not such a hindrance to the congregations.

The present plan contemplates further a rotation of Sunday and week-day, as well as of the Bishop officiating, to be completed each six years, thus giving every station equal advantage. For example, Sunday A. M. by the Bishop in the first year will be taken on a week-day by the Bishop Suffragan in the second year, by the Bishop on Sunday evening the third year, by the Bishop Suffragan on Sunday A. M. the fourth year, by the Bishop on a week-day the fifth year, and by the Bishop Suffragan on Sunday evening the sixth year.

March 3. Third Sunday in Lent

A. M. PHILADELPHIA—*St. James's Church, Hestonville,* The Bishop Suffragan
Evg. PHILADELPHIA—*Mediator Chapel,* The Bishop Suffragan
A. M. PHILADELPHIA—*St. Mary's Church, West,* Bishop Beecher
Evg. PHILADELPHIA—*St. Philip's Church*....Bishop Beecher

March 6. Wednesday

Evg. PHILADELPHIA—*Church of the Redemption,* The Bishop Suffragan

March 7. Thursday

Evg. CHESTER—*St. Paul's Church*... .The Bishop Suffragan

March 8. Friday

Evg. PHILADELPHIA—*St. Monica's Mission*.Bishop Beecher

March 10. Fourth Sunday in Lent

A. M. PHILADELPHIA—*St. Barnabas's Church, Haddington,* The Bishop Suffragan
P. M. PHILADELPHIA—*St. Andrew's Church,* The Bishop Suffragan
A. M. PHILADELPHIA—*St. James's Church, Kingsessing,* Bishop Beecher
P. M. PHILADELPHIA—*St. Titus' Mission, Elmwood,* Bishop Beecher
Evg. PHILADELPHIA—*Epiphany Church, Sherwood,* Bishop Beecher

March 12. Tuesday

Evg. PHILADELPHIA—*Church of the Messiah, Port Richmond,* The Bishop Suffragan

March 13. Wednesday

Evg. PHILADELPHIA—*Church of the Ascension,* Bishop Beecher

March 15. Friday

Evg. PHILADELPHIA—*Church of the Crucifixion,* The Bishop Suffragan

March 17. Fifth Sunday in Lent

A. M. PHILADELPHIA—*St. Paul's Church, Overbrook,* The Bishop
P. M. PHILADELPHIA—*Church of St. Luke and Epiphany,* The Bishop
A. M. PHILADELPHIA—*Church of St. Jude and Nativity,* The Bishop Suffragan
Evg. DARBY—*All Saints' Church*.....The Bishop Suffragan

March 20. Wednesday

Evg. CYNWYD—*St. John's Church*.....The Bishop
Evg. NORRISTOWN—*St. John's Church,* The Bishop Suffragan

March 22. Friday

Evg. PHILADELPHIA—*St. James's Church*.....The Bishop
Evg. WEST MANAYUNK—*St. Andrew's Mission,* The Bishop Suffragan

March 24. Sunday next before Easter

A. M. PHILADELPHIA—*St. Peter's Church*.....The Bishop
P. M. BRYN MAWR—*Church of the Redeemer*.....The Bishop
A. M. ARDMORE—*St. Mary's Church*....The Bishop Suffragan
Evg. ROSEMONT—*Church of the Good Shepherd,* The Bishop Suffragan

March 27. Wednesday

Evg. PHILADELPHIA—*Holy Trinity Church*.....The Bishop
Evg. PHILADELPHIA—*Grace Church*....The Bishop Suffragan

March 28. Thursday

Evg. PHILADELPHIA—*Christ Church, Germantown,* The Bishop

March 30. Saturday, Easter-Even

P. M. PHILADELPHIA—*St. Mark's Church*.....The Bishop

March 31. Easter Day

A. M. PHILADELPHIA—*Christ Church*.....The Bishop
Evg. PHILADELPHIA—*St. Matthew's Church, Francisville,* The Bishop Suffragan

April 9. Tuesday

CONVOCATION OF NORTH PHILADELPHIA

April 10. Wednesday

Evg. COLLINGDALE—*Trinity Church*.....The Bishop

April 12. Friday

Evg. NORWOOD—*St. Stephen's Church, Norwood,* The Bishop Suffragan

April 14. Second Sunday after Easter

A. M. RIDLEY PARK—*Christ Church*.....The Bishop
P. M. ESSINGTON—*St. John's Mission*.....The Bishop
Evg. CHESTER—*St. Mary's Mission*.....The Bishop
A. M. MOORE—*St. James' Church, Prospect Park,* The Bishop Suffragan
Evg PHILADELPHIA—*Church of the Resurrection,* The Bishop Suffragan

April 16. Tuesday

CONVOCATION OF GERMANTOWN

April 17. Wednesday

Evg. ELMWOOD—*St. Cyprian's Mission*.....The Bishop

April 19. Friday

Evg. CHESTER—*St. Luke's Church*...The Bishop Suffragan

April 21. Third Sunday after Easter

A. M. MORTON—*Church of the Atonement*.....The Bishop
P. M. SWARTHMORE—*Trinity Church*.....The Bishop
Evg. MARCUS HOOK—*St. Martin's Church*.....The Bishop
A. M. LANSDOWNE—*St. John's Church*, The Bishop Suffragan
Evg. DREXEL HILL—*Incarnation Mission,* The Bishop Suffragan

April 22. Monday

CONVOCATION OF SOUTH PHILADELPHIA

April 24. Wednesday

Evg. HIGHLAND PARK—*Holy Sacrament Mission,* The Bishop
Evg. PHILADELPHIA—*St. Bartholomew's Church,* The Bishop Suffragan

April 28. Fourth Sunday after Easter

A. M. MEDIA—*Christ Church*.....The Bishop
P. M. DARLINGTON—.....The Bishop
A. M. CLIFTON HEIGHTS—*St. Stephen's Church,* The Bishop Suffragan
P. M. PHILADELPHIA—*Christ Church Chapel,* The Bishop Suffragan

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WOMAN'S AUXILIARY MEETING

The Epiphany meeting of the Pennsylvania Branch of the Woman's Auxiliary was held at St. Simeon's Church, Ninth Street and Lehigh Avenue, on January 24, 1918.

Bishop Garland presided. In spite of weather conditions over 300 women attended the meeting.

Bishop Garland was the celebrant at the Communion Service. His sermon was from the text, "And many others ministered unto him of their substance."

He noted the godly women beginning at our Lord's ministry and down through the ages who had given of themselves and their substance. How women had seemed to grasp the truth that one of the fundamental principles of Christian religion was to minister of their substance. He also reminded us that the continuance and perpetuation of the work depends upon the missionaries. Hence the great need of supplying our Divinity School and Deaconess House with means and also encouraging our young men and women to give themselves. He said very few large gifts had been made to them, or any institution in our Diocese.

Today the call is for sacrifice.

Today the call is for consecration.

Today is woman's age. All justice in the world has come through the Church of Christ. Much work is ahead for women, and we need to translate our *Faith* into action,

The *World* will be won for Christ,

The *Nation* will be won for Christ,

The *City* will be won for Christ,

when our own lives are consecrated to service.

Men and women are gladly and willingly giving their lives and substance for the Nation.

"What service will we render to Christ" and what sacrifices are we prepared to make for *Him?*

Will it be one which shall impress the world?

There is coming, there is now, a test of the sincerity of our discipleship.

Are we so ready. To use our latents. To give ourselves. To give of our substance? This is His Call. The summons is to each one of us. The Reverend John Logan then spoke of the work among colored people. He spoke especially of the valuable work done at the schools. How families are reached through the children. Here the character is formed. The boys and girls educated in Church Schools are the recruits for workers among their own people. Mr. Logan then gave a very clear idea of the work of the Church Institute for negroes. Its business is first to inform the Church of the great need for work among Southern Institutions, such as

St. Paul's, Laurenceville; St. Augustine's, Raleigh; Bishop Paine's Divinity School; St. Ignatious; St. Mark's; St. Mary's; Pope Valley and St. Paul's Industrial School, Atlanta.

He said none are thoroughly equipped for their work and the increased cost of everything has caused some to curtail their work.

Mr. Russell had turned away 100 girls and now had five in a small room which was unsanitary to say the least.

This year marks the thirtieth anniversary of St. Paul's and tracing its growth under Archdeacon Russell he told how it had transformed the life of the community.

Founded in 1888 as a Normal and Industrial School, today has 50 teachers and more than 500 students and over 1600 acres of land.

Faith in God, Faith in Man, and the joy of Service, has been the secret of its growth.

St. Augustine's celebrates its fiftieth anniversary this year.

Mr. Logan made the startling statement that fifty-one per cent. in the South were members of *no* Church.

He thanked the Woman's Auxiliary for what they had done in the past, but spoke of crying need for more help. Referring to the class of colored people who have come North as the worst class. Mr. Logan said more work in the schools is our only hope of reaching and training the rising generation so this shall not be so in the future. *Why* does he believe this? Because of *results.*

The Bishop Paine Divinity School lacks equipment sadly, using books 50 years old. One professor is teaching three and four subjects. Only through such schools can men be trained to go to their own people. He begged for proper equipment so we can meet the needs.

At St. Augustine's, at St. Paul's it is all the same story.

The Church Institution goes about inspecting and instructing.

It is due to you to give the full facts, or else how can you know. Is it now due us to give us a chance? The chance no one can give us but the Church.

The colored men are in training to serve their country and willing to lay down their lives for the Nation. Shall we train them to be good soldiers of Jesus Christ?

The next speaker was Mr. Balcom, who is working among the Indians in Wyoming, under Bishop Thomas. He spoke of the many broken treaties and that the problem is a most difficult one —that we have sometimes shut them up in reservations, sometimes treated them

as wards, sometimes treated them as equals.

In Wyoming they are dealing with Arappoho people, of all tribes the greatest problem. Their women are less chaste than any tribe. The whole tribe is ravaged by tuberculosis and other diseases. The school under Bishop Thomas is different from government schools. *Improvement* not *transformation* is desired. They are not trying to make White Men of them.

The plan is a farm of 150 acres with four dormitories, an Industrial Building, store and post office.

Everything is native. They live in tents and cook on tent stoves. They are endeavoring to revive the Arappoho arts and crafts. They hope to have a doctor and nurses. At opening of Mission School in September eighty children came, and they accepted the challenge. The whole tribe is begging for what we have to give them. It may never happen again.

If Bishop Thomas' plan succeeds it will revolutionize the Government methods.

As Bishop Burleson was present he was given a few moments to speak of his impressions in South Dakota. Intercessions followed and then luncheon was served in the Parish House. After lunch Dr. Mary James spoke of her work in the Hospital in Wuchang and how grateful they were for the new hospital now being built. She told many personal experiences of the impression made upon patients in a Christian hospital.

The meeting then adjourned to the Church. The first address of the afternoon was by Archdeacon Philips on the Diocesan work or Color-work in the Diocese. He told us in turn of the work of St. Michael's and All Angels—St. Mary's, Banbridge Street; St. Simon the Cyrenian; St. Barnabas, Germantown; St. Agnes', Columbia Avenue; St. Thomas', Forty-second and Woodland Avenue; House of the Holy Child, and the Christian League for work among Colored in Pennsylvania. Then a most interesting account of the work along the Main Line of the Pennsylvania Railroad among the hundreds of thousands of colored men who have come from the South to work on the railroads. The Y. M. C. A. is doing work, but the Bishop has appointed a special commission and a Mr. Henderson is to give his entire time to the work. Money is needed for his salary and a small automobile is also needed. In closing he said we see Christians refusing to help missions while this war lasts. How shall we have peace or success in this war if we side-track God and God's work?

Put God first and God's Kingdom first.

Let the 566,000 communicants give $1 each for missions as a test of loyalty.

The work among the colored people is not a question of like or dislike, but a question of Christ's message and mission to a people in need. Bishop Touret, our new Bishop of Western Colorado, followed, speaking of the weakness of the missions in the Middle West, he reminded us that St. Paul's statement that "We that are strong must bear the infirmities of the weak" is absolutely basic in Christianity. When the missionary ideal is in a home it is a happy one. It is the ideal and spirit of sharing. The Nation is roused to the missionary ideal and is ready to *sacrifice*. We need to get this spirit into the *Church Then* the missions will flourish.

When shall we be as proud for our sons to get a commission in the Church as we are now proud of a commission in the Army or Navy? Unless our sons are given to the Church where will we be twenty-five years from now?

After paying high tribute to Bishop Brewster and Bishop Knight the Bishop said the difficulties in West Colorado were due to the distances in travel, the difficulties of travel, and the indifference of the people. The encouragement was that we had the opportunity to do first work in a Diocese of 3700 square miles with a population of about 100,000. Mostly American stock.

There are ten main centres and about forty to fifty missions, not *one* self-supporting. It has been called "The stoniest corner of the Vineyard." There are eight men working where it needs fourteen. In West Colorado it is not hospitals or schools, but mostly *men* and their support needed.

The Bishop told many of his interesting experiences and of the difficulties he encountered in travel.

The two great interests are mining and agriculture or raising cattle. Agricultural towns are the more promising field for missionary work.

Colorado is a prohibition State. The saloons are gone. The Bishop emphasized the need of men and said it was useless to send any except the best. Asked if it is a "man's job," he answered: "Isn't it always a man's job to turn a man's face to the light?" We are not your poor relations. We are your indifferent children who don't know. The family spirit must prevail and the East must *share* until we can interest and educate our people. The letter from a priest struggling to support his family on $100 a month, ended by saying: I think the time has come when only men who have private means can enter the ministry. The others must leave to find a "living wage." Surely we shall see that this is not true.

The Bishop's vision is threefold—

(1) Missions all well financed.

(2) The Clergy receiving a *living* wage.

(3) The Kingdom growing in all these towns.

We talk of democracy for the world. Unless *democracy* has spiritual foundations the world will *not* be safe. We can't save our Nation by banking out our spiritual power.

Closing with America and the benediction, we all felt we had had a glimpse of the needs of the world as Christ sees them and it was our responsibility to rise to the opportunities before us.

PHEBE B. PANCOAST,
Secretary.

Despite the severity of the weather and the poor train service which must have affected the attendance, seventy-nine of the alumni and invited guests were present at the midwinter banquet of the Alumni Association of the Philadelphia Divinity School, on the evening of January 22d, in the clubrooms of the Church House. The Rev. J. O. McIlhenny, President of the Association, acted as toastmaster. From the Joint Boards the announcement was made of the appointment of the Rev. Dr. R. K. Yerkes as assistant professor of the history of religions. Also that at the coming commencement, the honorary degree of Doctor of Sacred Theology will be conferred on two of the alumni of the school now at work in the foreign field, viz., the Rev. Lawrence B. Ridgely, of Hankow, China, and the Rev. A. A. Gilman, of Wuchang, China. Interesting addresses were made by the Dean, Bishop Talbot and Mr. A. duPont Parker, of Rosemont. Encouraging progress in securing the co-operation of the alumni in financial support was also made.

At St. Luke and the Epiphany announcement is made of a series of addresses on Monday afternoons in Lent on the general subject of "Wartime Subjects." The speakers announced are all well known and should prove interesting and suggestive. The series was opened Monday, February 18th, by Miss Mary C. Goodwillie, of Baltimore, and the succeeding speakers were to be, February 25th, Franklin B. Kirkbride, of New York City; Dr. Joseph H. Odell (the author of "Peter Sat and Warmed Himself by the Fire," *Atlantic Montly* for February); Isaac F. Marcosson, and the Archbishop of York, the latter on Monday in Holy Week, with his topic, "The Effect of War on Religion and Vice Versa." The addresses are given at five o'clock.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

Bishop Lawrence, on behalf of the War Commission, was in Philadelphia Saturday and Sunday, January 19th and 20th, meeting with our Diocesan Commission, in conference with a number of prominent clergy and laymen and formally presenting the work at St. James' Church and elsewhere.

At the Winter session of the Convocation of West Philadelphia, held in St Philip's Church, January 10th, the chief matter of business was the earnest consideration of the possibilities in church extension in the Elmwood district, due to the great shipbuilding industry springing up in the vicinity. Bishop Garland presented the matter fully and urged immediate attention thereto.

The note of "helpfulness"—on which our present-day system of religious education is properly laying such emphasis—was struck in a practical way at an interesting service held on the afternoon of the first Sunday in Lent in the Church of the Resurrection, Broad and Tioga Streets, at a Children's Service, when the "Beginners' Class" presented to the parish a beautiful rug for the chancel, purchased by pennies given by the children, and representing the birthdays of those who have been members of the class since 1912, or now are connected with it. The rug has been placed in front of the clergy stalls in the sanctuary.

Bishop Touret, the new Bishop of Western Colorado, was a visitor in the Diocese in January, and made a very strong impression. He was one of the speakers at the Epiphany meeting of the Woman's Auxiliary, in St. Simeon's and also preached in Wayne and in Jenkintown.

Since January, the parishes of St. Philip's and St. Mary's have united for their Sunday services, alternating from week to week in the use of the buildings. Practically every parish in the Diocese has been, or shortly will be, compelled to curtail the list of usual services, temporarily abandon the use of the church building and in every possible way adapt themselves to the untoward conditions now existing.

At a special meeting of the Diocesan Social Service Commission, held on January 21st, the rector of St. James' Church, Lancaster, the Rev. Clifford G. Twombly, gave an illuminating talk on the "Evils Latent in the Moving Picture Theatres and the Duty of Our Church Thereto," which aroused great interest, and the Commission has taken up the subject energetically and will endeavor to throw the full force of its influence into this much-needed reform.

The rector and parishioners of the Church of the Good Shepherd, Rosemont, are rejoicing in the fact that the Choir Room, now in process of completion, with the other additions being made to the parish property, has been generously donated by a member of the parish as a memorial to a member of his family.

Because of the coal stringency, the three neighboring parishes of Holy Trinity, St. James' and St. Mark's, are to combine for the weekday services in Lent, the usual Sunday services to be maintained in all three of the churches. At St. Mark's, the Holy Communion will be celebrated on Monday, Tuesday and Wednesday, at 7 and 8 A. M., the latter taken by the clergy of St. James'. There will be service daily at 5 P. M., the clergy of the three parishes alternating, and a combined service on Wednesday nights, at 8. At St. James' and Holy Trinity all the weekday services are to be suspended.

The Rev. John R. Holah, for some time past in charge of the work at New London and parts adjacent, has accepted a call to be rector of Trinity Church, Buckingham, in succession to the Rev. Henry B. Bryan, now officiating in Jersey City, N. J. Mr. Holah entered upon his new duties February 1st.

The vacancy in the rectorship of St. Mary's Memorial Church, Wayne, has been filled by the acceptance of the unanimous call of the vestry extended to the Rev. George W. Anthony, Vicar of St. Augustine's Chapel, Trinity Parish, New York City. The new rector is expected to take charge by May 1st, the Rev. Mr. Schick continuing until that time to serve as Locum Tenens. Dr. Anthony is a graduate of St. Stephen's College, class of '90, the same institution conferring on him the degrees of M. A. ('93) and S. T. D. ('09). For several years he served on the faculty of his alma mater. He is spoken of as a scholarly man, an excellent preacher and possessed of an attractive personality.

Through the generosity of Mrs. George C. Thomas, whose interest in the work since its inception has been constant and most helpful, the house adjoining the Chapel of St. Simon the Cyrenian, 2122 Reed Street, has been presented to the parish of the Holy Apostles for the exclusive use of the Chapel. This affords much needed equipment for the Rev. Mr. Logan and his devoted co-workers, and is a gift much appreciated.

At its February meeting (on the 5th inst., in Calvary, Conshohocken), the Convocation of Norristown adopted a carefully prepared form of report, which is to be made out by the missionaries and made available for the use of the Convocation. A committee to draft suitable resolutions in memory of the late Rev. J. Thompson Cole was also appointed.

The Convocation of Germantown held its midwinter meeting in the Church of the Epiphany, Germantown, on Tuesday, January 15th. The day (weatherwise) was about as bad as it could be—and we have had some weather to test by this season—but this did not prevent a very encouraging number of clergy and laity from attending upon what proved to be a most stimulating and inspiring meeting. At the service in the morning the preacher was the Rev. Gilbert Pember, of St. Michael's. Two most detailed and careful reports were presented by the missionaries at Wissinoming and Morrisville, respectively. The appeal of Mr. Atkins, of Morrisville, for $300 for a new floor for the basement of his church was made up on the spot.

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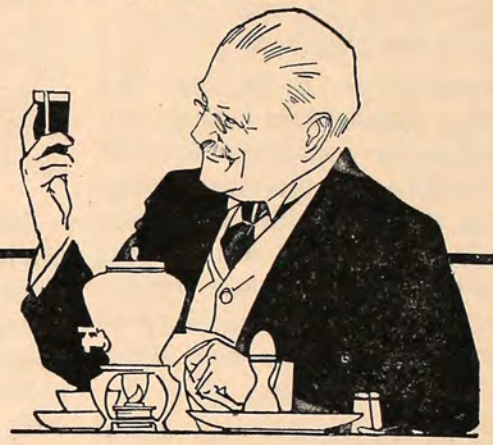

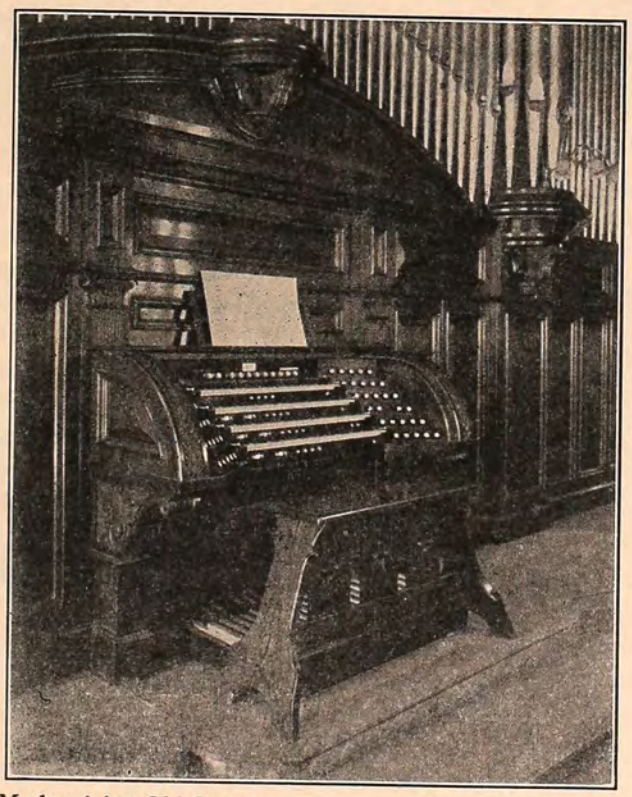

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On St. Paul's Day in St. James' Church, Twenty-second and Walnut Streets, Bishop Rhinelander advanced to the priesthood the Rev. Allen Evans, Jr. The candidate was presented by the Rev. George Pomeroy Allen, D. D., rector of St. Mary's, Ardmore, and the preacher was Chaplain C. H. Dickins, U. S. N. During the Summer Mr. Evans has been the executive aide to Chaplain Dickins at League Island. Pending his appointment in the near future to a chaplaincy in the army, Mr. Evans is to continue as a member of the clerical staff of St. James' Church.

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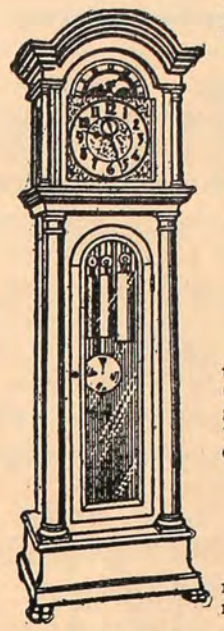

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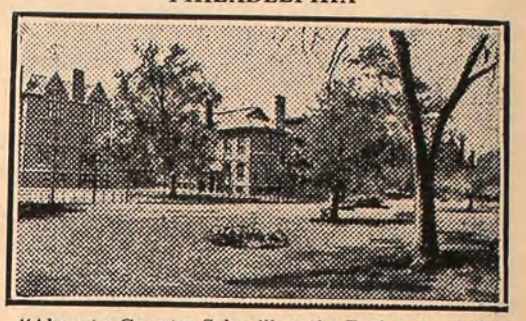

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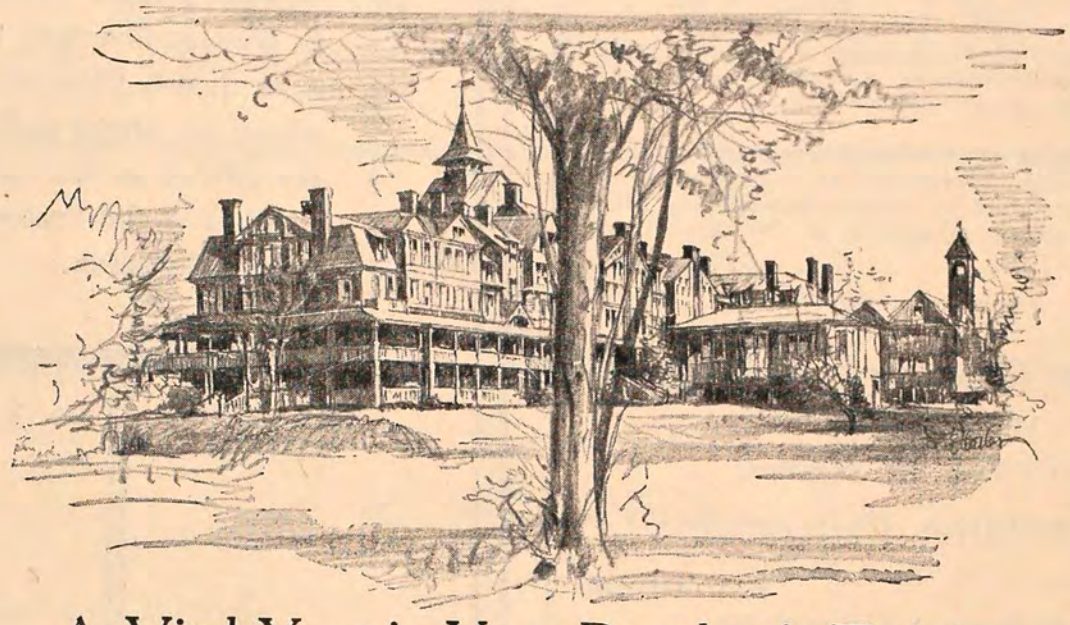

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